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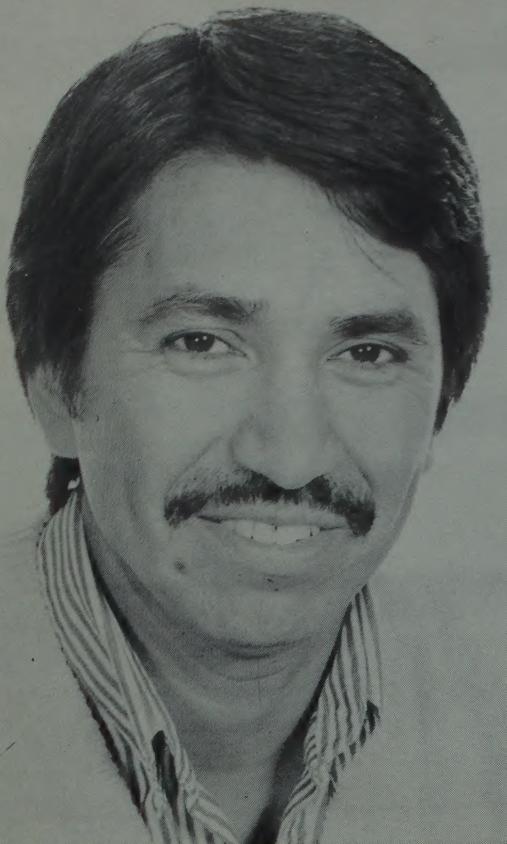


shākāt סענהה Journal 87

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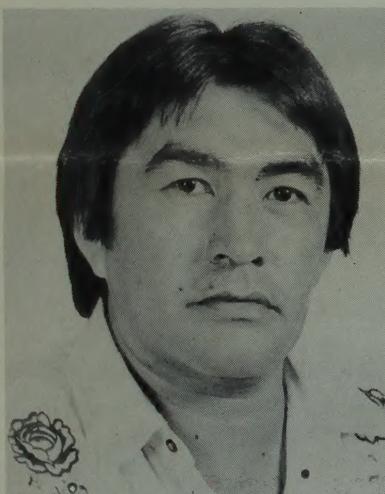


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It is through the strength of our heritage that we have continued to survive and determine our destiny.

We know the beauty of the Yukon will remain with you long after you leave, and will always beckon you to return again and enjoy your visit with us.



Albert James
ECONOMIC DEVELOPMENT



Mary Jane Jim
SOCIAL PROGRAMS

TOGETHER TODAY... FOR OUR CHILDREN TOMORROW

CONTENTS

history section one

These distinct survival instincts were passed on to the young. Each generation followed the habits of their particular family group until the patterns of survival became customs or cultures. This early culture, developed over thousands of years, became the base for tribal societies within the language groups. The tribes developed technologies that made surviving in their chosen homeland easier and controlled.

transitions section two

"We lived at Aishihik until the road into the lake was built and the airport opened in 1942. I lived this way until the Mission School in Whitehorse opened. Then my brother and I were sent away along with other children from our village. I was around seven or eight years old and it was a scary time for me... We never spoke English and all of a sudden I was thrown into a totally different lifestyle."

contemporary section three

Indian health care in the Yukon is going through profound changes. Health care programs are being transferred from the federal and territorial governments to Bands. More and more people are becoming involved in health and social development. Native languages are once again being taught... Alcohol and drug abuse programs are extending further into each community.

Cover photo of **Annie Henry** from the Dawson Indian Band taken by **Tony Gonda**.

This special summer edition of Shakat is produced by Ye Sa To Communications Society, 22 Nisutlin Drive, Whitehorse, Yukon Y1A 3S5. Telephone (403) 667-2775. For additional copies write to this address. Back issues are available for 1980, 1981, 1982, 1984 and 1985 for \$1 each plus \$2.50 handling charge per set of four. Bulk orders negotiable.

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LIFE THROUGH



Jeff Hunsdon Yukon Heritage Branch (1979)

Mush Bates Lake, in background, Kluane National Park Sheep - goat Hunting Blind.



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By Joanne MacDonald

“I feel I was planted here . . .”, were the words of one elder in 1977 when addressing the Lysyk Inquiry into the pipeline activity into the Yukon.

Lena Johnson of Burwash Landing went on to say, “I’m not going to die somewhere else... I know God has planted this Indian people up here and he took care of them to survive in the bushes..., and I believe that.”

As she spoke those words nine years ago, Lena Johnson knew that her people belonged to the land known as the Yukon - as her ancestors have for centuries.

Archaeological evidence dug up in the northern regions of the Yukon from as early as 1966 prove Lena’s beliefs.

Peter Lord, a Loucheux from Old Crow, found evidence in 1966 in the Old Crow region that proved that man existed some 30,000 years ago in the same area his people live today.

Lord was a field assistant to Dr. Richard Harrington, a paleontologist working with the National Museum of Natural Sciences, who was collecting the prehistoric bones from the sand bars and eroded banks of the Porcupine River which flows by the community of Old Crow.

Peter Lord found an artifact that was later dated to 27,000 B.C. Identified as coming from a caribou leg, the bone was shaped and edged into a flesher and used to scrape flesh off the inside of an animal hide; a procedure still used today when tanning animal skins.

However, Lord’s discovery in the Old Crow Flats was not the only evidence that gave weight to Johnson’s beliefs. Other discoveries archaeologists have recovered a few traces of the people who occupied the Kluane and Aishihik area after the glacial period a little more than 12,000 years ago.

The oldest remains in this area are those of a small group of hunters who camped briefly -- between 7,000 and 8,000 years ago -- on the bluff north of the former Canyon Creek road house where the Alaska Highway crosses the Aishihik River.

Here, more than two metres below the ground surface, archaeologists excavated a small hearth where ancient bison hunters had camped.

“When they moved on they left behind them two well broken spear points with rounded bases, a crude unfinished flaked implement, a slender badly decayed bone tool, a handful of stone chips (by-products of a stone implement’s repair or manufacture) and two bones from a

THE ICE AGE

very large bison," wrote Richard E. Morlan and William B. Workman in their research document of the southwest Yukon.

The two believed the site was a hunting camp overlooking the lush grassland which flourished in the former bed of Glacial Lake Champlain.

Archaeological evidence confirms the hunters at Canyon Creek were not the only inhabitants roaming the Yukon Territory 8,000 years ago. Other similar hunting groups left behind primitive reminders of their occupation in the Old Crow Flats, and on down the central Yukon Plateau to the southwest and east perimeters of the Territory.

Specific evidence has been recorded to show the dates of occupation along the prehistoric path of the Yukon River, a site on the north bank of the Pelly River, three miles above its confluence with the Yukon River, shows five levels of occupation dating back some 8,000 years.

Artifacts found in the Mayo vicinity may date between 1,600 and 9,000 years ago. A few miles from Dawson City is the original site of the Indian Village of Moosehide which dates back greater than 5,500 years ago.

Within the past few years evidence of what may prove to be the oldest known archaeological site in Canada has come from a set of three small caves overlooking the Bluefish River in the far northern Yukon.

The caves were accidentally discovered in 1975 by Jacques Cinq Mars, of the National Museum of Man. He was searching for traces of human occupation on the uplands around the Old Crow and Porcupine river basins. A darkly stained brown bone was obtained from the largest cave which was approximately three meters across at the mouth and four meters deep. Noting the caves for a possible future visit, it wasn't until 1977 that Cinq Mars returned to the site.

Ice age bones discovered

More stained bones were found and given to a University of Toronto palaeontologist to examine and identify. Brenda Beebe recognized that some bones were those of horses, animals which became extinct in North America around the end of the last Ice Age. The other bones came from animals that could have lived in the area around the same time.

Cinq Mars returned to the site for a few days in 1978, a month in 1979 and a third summer in 1981. Gradually the deposits which had accumulated on the floors of the caves were deciphered. The Bluefish Cave may be the first site to be recognized as a place used by ancient hunters during the last Ice Age.

The best human evidence comes from the upper levels of the loess deposits of the cave floor. A few artifacts, dating 10,000 and 13,000 years ago, chipped from flint -- a burin for carving tools from a bone, a knife-like tool called a microblade -- were found as well as several animal bones which show marks where they were nicked by sharp flint tools. A few traces suggesting human presence were found in the deposits 16,000 years ago or earlier.

Excavations in front of the caves have revealed the largest number of bones that Cinq Mars says he has ever seen at a site. Over 10,000 bones have been recovered, representing animals from a prehistoric lion to mammoths and reindeer.

None of the other caves excavated in northwestern North America have yielded these massive number of bones, and it seems very unlikely that such an accumulation could be the result of the activities of non-humans.

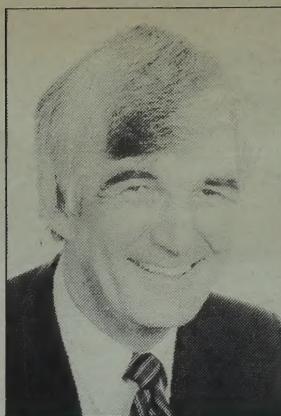
In 1983 Cinq Mars did some work at the caves and found other large piles of bones and these were interspersed with a fair bit of stone artifacts -- the same type of micro blades and burins that existed in Siberia and Alaska at a period of 10,000 to 12,000 years ago.

The most baffling aspects of the caves is the absence of cooking remains. Cinq Mars admits to being puzzled by this and thinks that although the caves were used by ancient hunters, they used them for shelters when butchering the animals rather than as living quarters.

In 1985 Cinq Mars did a fair bit of work at the Bluefish site. To date he hasn't found firm evidence of cooking fire, but he's hopeful that future excavation will reveal a hearth. The evidence of a single hearth or the stone tool will be enough to convince skeptics that Canadian prehistory can be pushed back another 5,000 to 10,000 years.



Jeff Huston, Yukon Heritage Branch (1989)



To all of our Cheechako friends and visitors, a warm welcome from all Yukon Sourdoughs.

Have a wonderful time in our great land.

Yours sincerely,

Ken McKinnon

**J.K. McKinnon,
Commissioner of the
Yukon Territory**

Yukon
Office of the Commissioner

D

EVELOPING

By Joanne MacDonald

The Athapaskan Indians of the Yukon are members of one of the largest indigenous groups in North America. Athapaskans occupy a vast region that stretches from western interior Alaska through northern interior Canada eastward to the western shores of Hudson Bay; as well as the plateau-prairie lands located in northern British Columbia and the prairie provinces.

Two other major regions inhabited by people who speak Athapaskan are the Pacific Coast states of Washington, Oregon, California and an area in the southwest United States and northern Mexico.

Historical and comparative linguists have classified the people of these three regions under the general term Athapaskan. This term, with its variety of spellings, is not native to these people but is an Algonquin Indian word used by their neighbours the Cree to refer to the "strangers" who lived to the north.

Anthropologists generally use language to indicate territory divisions among different nations. All people designated Athapaskan --whether they inhabit the northern, Pacific or southwestern areas --speak variations of the same basic language.

Athapaskans dialects spoken in the Yukon area: Kutchin, Han, Southern and Northern Tutchone and Kaska. The Tlingit language stands on its own and doesn't belong to the Athapaskan language family.

Topography and vegetation varies throughout the Yukon. Its landscape is a vast array of fast flowing rivers, numerous lakes, high mountains, rolling hills, forest tracts, large dry basins, swampy flatlands, tundra and even small areas of desert.

A major river system -- The Yukon River, with its extensive network of tributaries, flows from the south through the Territory northward to empty into Norton Sound

and the Arctic Ocean.

Yukon mountains are part of a long chain which runs along the west coast of North America. Two main mountain ranges separate areas of different climate. The St. Elias mountains divide the wet coastal rain forest from the dry Yukon interior. The Ogilvie mountains divide the Yukon river valley forests from the open treeless northern areas.

As natural habitat varied according to region, so did methods of subsistence and the social and

economical organization of the people. However, early Athapaskans were a highly adaptive people and adept at taking new traits from their neighbours and re-patterning them to fit their own requirements. Thus, their customs and beliefs shared many similarities with their close neighbours even though they spoke different dialects.

These early people came to terms with the rigorous and unpredictable physical environment. They knew better than to try to fight or alter it, because they recognized nature. To



Jeff Huston, Yukon Heritage Branch (1979)

View of historical burial site at Frenchman Lake within the Little Salmon/Carmacks Band's traditional area.

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CULTURES

survive ancestors of the Yukon Indian people found meaning and explanation for natural occurrences that affected their lives; and were beyond their control.

These distinct survival instincts were passed on to the young. Each generation followed the habits of their particular family group until the patterns for survival became customs or cultures. This early culture, developed over thousands of years, became the base for tribal societies within the different dialects. The tribes developed technologies that made surviving in their chosen homeland easier and controlled.

The tribes were composed of several local groups that had through thousands of centuries banded together and spoke one dialect. However, the core of the

various sections of the Yukon Territory.

Each band exploited a well-defined territory. Each small group had their own sections of their band's territory. These sections usually included access to fishing sites along rivers, lakes or streams; mountain basins and valleys made up territorial divisions.

In some areas, territorial rights tended to be flexible, but in others, local groups claimed ownership rights to certain fishing and hunting areas.

Tribal leadership and social control was loose and usually vested in the local groups. Practices or criticism and shunning, and infrequently banishment for major offences, were effective in dealing with the person being punished.



Bone earring-charm from Old Aishihik village.

Athapaskan's existence was the family and its interrelationships with other social groups. A form of matrilineal social society was created; and the family groups were organized into separate clans and sometimes moieties (two equal groups).

Nearly all of the northern Athapaskans lived in small groups in which the primary unit was the immediate family, composed of a man, one or more wives (depending on his ability to take care of them) their children and perhaps one or two elders. Frequently, two and sometimes three families inhabited the same dwelling and formed a household.

Next came the banded groups that were composed of several families or households. These bands of people roamed vast tracts of land. On special occasions, neighbouring groups travelled long distances to meet with others of their band. At these potlatches arrangements were made for marriages, trading ideas and goods and the renewing of old ties with distant relatives and friends.

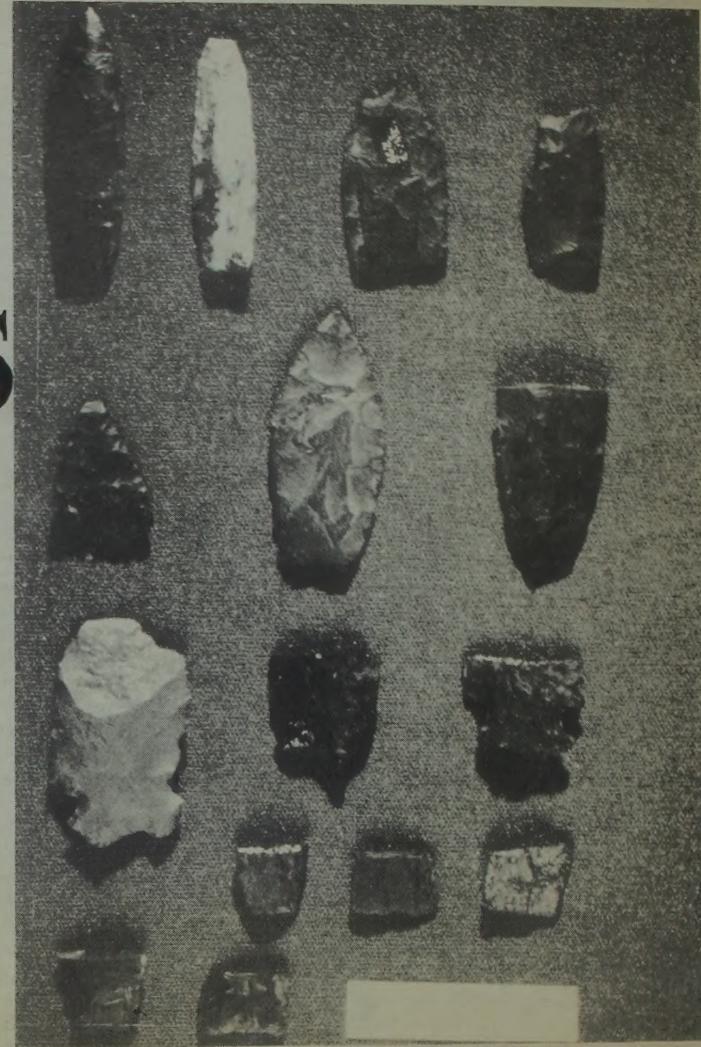
In addition to the alliances formed through marriage, members of several bands that spoke the same dialect considered themselves to be of the same people; and opposed others they considered outsiders. In essence such bands, which claimed certain regions, created tribes in

As the need arose, Leadership often shifted from one person to another from the same family. However, during the hunt the best hunter assumed responsibility; and in time of illness or other crises the group turned to the ablest medicine man or woman. Sometimes one person succeeded in all aspects of survival and remained leader. However, the eldest wise men would often gather to make decisions, but usually each adult was at liberty to make decisions on convictions to follow.

Trade was extensive and warfare frequent among the tribes. This may have resulted because of the joint borders to people who spoke different dialects. Access to a variety of goods from surrounding areas of diverse natural resources also tended to stimulate both trade and warfare.

It was at the interface zones, where people of different dialects met, that the greatest amount of hostility occurred. Especially, when one tribal group trespassed on another's hunting ground or attempted to capture their women.

However, the tribes recognized that trade was needed for the economic growth of the bands of local groups and trading rituals were developed with the Inuit and other northwest coastal tribes, despite the differences in language and customs.



Late prehistoric material — flaked cores, scrapers, arrowpoints, cut bone, blunt bone arrowpoint. 1730 A.D. Moosehide site near Dawson City.

Jeff Huston, Yukon Heritage Branch (1979)

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Respected Burwash Elder, Copper Lily Johnson.

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TLINGIT TRADERS

By Joanne MacDonald

Long before Indian people in the Yukon came into direct contact with the white man, trade was carried on between Tlingits living on the interior plateau of the Territory.

The Tlingit wanted products from the interior such as furs, skins, and the 'native copper' from the White and Copper Rivers. In return, the interior Indians valued the fish oils, shells, seaweed and 'tobacco' (made from crushed clamshell and a coastal plant brought from the coast).

Tlingits controlled the use of the major trade routes between the coast and the interior -- the Chilkat, the

Chilkoot and Taku passes. They traded with people inland who in return traded with Indian people living further north and east in the interior. Tlingits built a trade monopoly over the years and certain clans and villages had training rights to trade routes into the Yukon.

Control of the trading routes

A lively trade was conducted for prepared moosehides, highly decorated moccasins, birch wood bows wound with porcupine gut, and prepared caribou hides. These hides were of the highest value in

the making of shirts and trousers because of their fine texture and durability, and all Tlingit villages provided a ready market.

The Tlingits discouraged the Athapaskans from going to the coast and enjoyed a trade monopoly for decades. Each year Tlingit traders would make the journey through the St. Elias mountain range that separates the coast from the interior. Expeditions took place as soon as the rivers opened and the snow disappeared from the lower levels of the mountain passes. It took from one and a half weeks to a month of river travel and portaging to arrive at the rendezvous points in the interior.

The Chilkat Tlingits had a winter trail through the mountains that was used until spring thaw made the trip dangerous. Summer trips were made in May, June and early July because the important food gathering activities of hunting and fishing had to begin in July, or with the first run of salmon.

The traders had definite trading connections with the individuals from the interior tribes. On their arrival they would be met with certain amount of ceremony and led to the home of the business associate. Exchanges were made publicly and accompanied with a great deal of haggling. Each side set its prices high and then came down to a level where exchange was possible.

While trading relations were friendly and semi-ceremonial, traders didn't hesitate to trick and cheat one another. This was particularly true of the Tlingit traders going into the interior after contact with the Russians in the mid-1730's.

Indians now tell of how they obtained flintlocks from the white traders for a pile of furs equal to the height of the gun and then traded the same gun to the Athapaskans for a pile of furs twice the height of the gun.

White traders on the coast

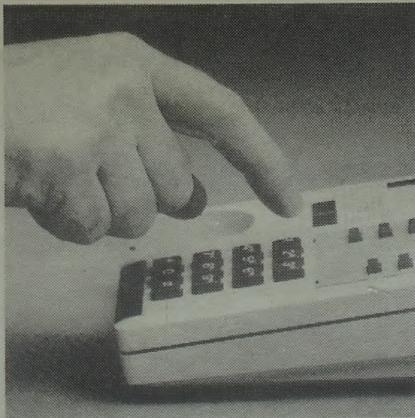
The appearance of the white traders on the coast greatly stimulated the fur trade between the Tlingits and the interior Athapaskans. The interior Indians exchanged their winter catch of furs for woolen blankets, glass beads, European clothing, guns, percussion caps, powder and shot, tobacco, and iron hardware.

The fur trade also created a great impact on the domestic, socio-economic and ecological systems of the North. Early European trade goods were limited in scope, but did much to ease the Athapaskans' daily tasks. Implements such as steel knives and traps, metal awls, hatchets, needles and copper kettles made domestic chores easier. Guns and ammunition made hunting more effective, although traps, snares and nets continued to be used.

However, the impact of the fur trade was far greater than what might be foreseen from the introduction of a few new products. To acquire them, the Athapaskans adjusted their annual cycle of activities to accommodate the journey to the rendezvous points and trading posts.

As time went on, the fur trade and trapping became the mainstay of the Athapaskans traditional activities. This was all before most of the interior Indians ever set their eyes on the strangers, who were later to invade their country by the thousands.

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BREAKING THE

By Joanne MacDonald

The Indians had been trading with the Europeans for over half a century before the foreigners made their way into the Yukon's interior. The Tlingits stronghold over the coastal passes slowly loosened with a chain reaction starting in 1867.

The United States purchased Alaska from the Russians that year, and moved military units north to protect their interests. The Chilkats, who were used to dealing with the Russian traders, now had a new type of whiteman in their country.

In 1869 an American scientist determined that the Tlingit village of Klukwan would be the best spot to view a solar eclipse. George Davidson secured protection from Chief Kohklux while in his village at the "insistence" of the commander at the U.S. Army post at Sitka.

The scientific for the preparation for the eclipse and Davidson's ability to predict the sun's disappearance must have impressed Kohklux. After the eclipse Chief Kohklux and Davidson became friends and confidantes.

"I had ingratiated myself with Kohklux and his people," wrote Davidson in a later publication. "After totality, I could have gotten whatsoever I would have chosen to demand... if I would only 'show him how to make' a total eclipse."

"I had now the reputation of a great medicine man. In this confidence I learned that Kohklux had taken his warriors to Fort Selkirk... and on the 21st of August, 1852 had burned the buildings of the Hudson Bay Company, who had dared to interfere with his traffic (trade) with the Tahk-heesh and the other Interior tribes. So one day upon his own suggestion Kohklux undertook to draw upon a small sheet of paper his route from Klukwan to Fort Selkirk and his return trail.

Yukoner Linda Johnson researched the making of Chief Kohklux's map after she discovered it in the Bancroft Library, University of California at Berkley, Calif. Her research revealed that Kohklux and his two 'Chinook' wives, who were sisters from the Stak-heen, spent three days drawing their maps, then took it to Davidson. He wrote on it their names for various rivers, lakes, glaciers, mountains and villages. In all they gave him over 100 place names and taught him the Tlingit pronunciation for them. More than likely the map represented the accumulated trading experience of several generations of the Tlingit.

Strange as it may seem, Davidson never published the map or talked of the Chilkat's most carefully guarded secret to those people it

would help the most -- goldseekers -- who were eager to find a new source of the precious metal that was in demand all over the world. (The map wasn't published until 1901, after Kohklux died and the Chilkat Pass was opened to whitemen.)

THE GOLD SEEKER

The first prospector, and possibly the first whiteman, to use a coastal pass was George Holt. In 1878, he somehow talked the Tlingit into letting him scale the Chilkoot Pass, or slipped by them and reached the headwaters of the Lewes River. Holt journeyed on to the lower end of Marsh Lake before returning to the coast by the same route.

A dispute among the Chilkat in the late summer of 1879 gave a United States naval officer an opportunity to break the strangle-hold they and the Chilkoot maintained on the passes leading from tidewater into the Yukon.

In September, word reached Sitka that alcohol triggered a series of bloody fights and Chief Kohklux had been seriously injured at a potlatch. Commander Lester A.

Beardslee capitalized on the situation. He placed one of his armed Indian police in charge of 30 armed Tlingit and ordered them to proceed to the Lynn Canal and restore order in Kohklux's village. In return Beardslee expected the Chief to employ his influence to secure good treatment to any white men who should come to his country to trade.'

Moreover, the United States would be pleased if Kohklux would let white miners go in the "interior to prospect the country for precious metals, which if found, would enrich the Indians," Beardslee was afraid that unless the Chilkat and Chilkoot agreed to end their blockade, gold-hungry prospectors would force their way into the country and there would be war.

Kohklux was grateful for the help Beardslee sent and talked the Chilkoot into letting the white miners travel over the more difficult Chilkoot Pass in 1880.

As soon as the miners heard that they would be allowed over the Chilkoot Pass, they began organizing an expedition. The miners weren't allowed to take any

wanted to make sure the miners didn't hurt their trade with the Interior Indians.

For the next five years only prospectors filtered into the Yukon over the Chilkoot Pass. Since the territory beyond was unknown, surveyors and explorers were sent in by government and private backers to find out what sort of economic potential existed in the Yukon besides furs. Most of the explorers made names for themselves through their trips into the Yukon. Lakes and rivers were named Indian landmarks to honor people we know.

Schwatka, accompanied by the Indian guides followed the Yukon River and its tributaries to reach St. Michael, Alaska near the drainage of the river. The Canadian authorities were angry to find out the Schwatka never asked their permission to survey an area which they claimed belonged to the British Empire. Schwatka also names a number of geographic features over which the United States had no jurisdiction. Many of these place names came to be accepted, although in the past years some of them were returned to their original names.

Schwatka used the expedition to promote himself and the publication of a book "Exploring the Great Yukon", which in return focused the attention of many Americans on Alaska and the Yukon. His trip also provided the first survey of one of the principal routes followed by the Klondike stampeder 14 years later.

The Canadian and American governments began to show more interest in the Yukon and Alaska. They sent in representatives to survey a border that would divide the untamed "wilderness" that was occupied by the Indians. William Ogilvie was sent to survey the Canadian side of the boundary.

Ogilvie's expedition inadvertently set off a sequence of events that led up to the Klondike goldrush of 1897 and 1898. It started at Juneau, when Ogilvie heard stories of a low pass that could be reached from the head of Taiya Inlet to the headwaters of the Yukon River in the Tagish country.

Ogilvie used his influence over one of his Tagish packers, Skookum Jim, and persuaded him to guide Moore over the pass. Jim (Keishe) adopted his surname from a man named Mason who ran a trading post at Dyea. He earned the title "Skookum" while packing supplies over the Chilkoot Trail for Ogilvie. In a single trip Skookum Jim car-



1898 Chief "Schwatra", with the title of Alaska's oldest Indian - Surge. May have been the some of Kohklux who's people traded extremely with the Interior Yukon Indians.

YUKON ARCHIVES

TRADE MONOPOLY

ried 156 pounds of bacon over the treacherous, steep pass.

Skookum Jim took Moore to the head of the Skagway Valley and they examined the pass and explored some of the area towards Tagish Lake. Upon Moore's return, Ogilvie read his report and named the new route White Pass in honor of Thomas White, under whose authority the expedition had been organized.

Ogilvie, on the other hand, was camped at Lake Lindeman and ready to cross the Chilkoot Pass. The weather was terrible and he had trouble getting Chilkoot Tlingits to pack supplies over the pass. They

wanted more money for packing then Ogilvie was willing to pay. Desperately, Ogilvie turned to one of his employees who was married to the sister of Skookum Jim. He asked George Washington Carmack, whose wife Kate had considerable influence over her people, to get the Tagish Tlingit to serve as packers.

In 1889, the year after Ogilvie's trip, Chief Kohklux died at the age of 70. His son Jelchukchu, was a close friend of U.S. Navy Commander George Emmons, who developed a warm regard for the Tlingits and respect for their traditional culture. It may have been this

friendship, or the fact that white population had grown considerably around the Chilkat Inlet, that prompted the Chilkat Tlingit to open their pass in 1890.

In that same year, the exploratory party sponsored by "Frank Leslie's Illustrated Newspaper", led by E.H. Wells and including both entrepreneur Jack Dalton and explorer E.J. Glave, made the trip over the Chilkat Pass into the interior.

Glave, Dalton and an Indian guide went down the Alsek River to Yakautat Bay. They met with Indians at Lake Fredrick, at Neskatahin and at two other fish camps on the upper Alsek drainage.

It was Jack Dalton who really broke up the Chilkat trading monopoly. With this "fearsome four-legged beasts" he was capable of carrying far more trade goods than the Indians ever could hope to pack on their backs. He widened the Indians' trail and made his own where needed. The route was later named Dalton Trail, although, even today, the Indians claim Dalton's route (which starts just below Neskatahin at Dalton Post and ends at Champagne) belongs to them.

The final blow to coastal Tlingit supremacy over the Interior tribes came in 1896 with the Klondike gold strike and the rush of '98 that followed.

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A group of about 30 Tlingit Indian packers taken on the summit.

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DEAR VISITOR:

Welcome to the Yukon!

The Yukon is a land of legends - a rugged, unexploited territory whose history is a saga woven by such talespinners as Jack London, Robert Service and Pierre Berton. Its northern geography inspires visions of a thinly populated wilderness stretching between the extremes of long winter days and a summer's midnight sun.

In many ways, today's Yukon lives up to images that history has provided. Its growing northern society reflects the contribution of Yukon's aboriginal people, explorers, traders and miners. Their history and their achievements are echoed every-



where in places as diverse as Old Crow, Kluane, Carcross, Chilkoot Pass, Bonanza Creek and Dawson City.

Yukon's saga goes back far past the gold rush days: our people include aboriginal cultures whose ancestors lived here for millenia, long before the first Europeans came in search of furs and gold. Native history traces back to the earliest migrations and settlements in Canada - and on the continent itself. And yet, Yukon is the setting for modern communities, among them the largest city in the Canadian North.

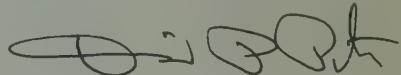
The Yukon landscape is truly awesome - a world of jagged mountains and plunging river valleys, carved on a huge, compelling scale.

The land is challenging, the climate subject to extremes: but more and more people are discovering the beauty and richness of the North, the pleasures of its crystal clear mountain lakes, the

abundance of its virgin forests and varied wildlife.

Visitors travel from half the globe away, to explore the Yukon and its special places of international significance. Kluane and Northern Yukon National Parks, and a growing territorial parks system are examples of the efforts Yukoners are making to conserve and protect their resources for the enjoyment of present and future generations.

We invite you to discover and share the magic and mystery of the Yukon.



The Honourable David P. Porter
Minister for Tourism



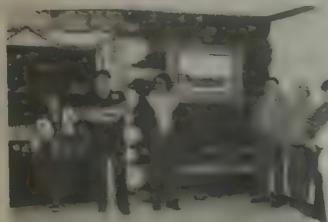
NA-CHO NYAK DUN WELCOMES VISITORS TO THE HEART OF THE YUKON

Mayo is situated thirty-five miles east of Stewart Crossing, in the centre of Yukon. It is well known as the hottest and coldest spot in the Territory. The Northern Tutchone and Loucheux people extend a warm welcome to visitors to their town of Mayo.

One of the Na-cho Nyak Dun Band's objectives is progress, and this is apparent in the recent completion of two new buildings. The Band Complex is a beautiful log structure which houses the Band offices and a future carpentry shop. The Silver Trail Cafe, will be offering a varied menu with daily specials.

The Na-cho Nyak Dun Band, consisting of 227 members, also offers social services, alcohol and drug services, housing and land claim programs.

The coffee pot is always on at the Band Office and visitors are welcome to drop in for a cup of coffee and a chat.



Opening of the Band Office, from left to right are: Elder, Mary Hager; Chief, Robert Hager and CYI Chairman, Mike Smith.



Band Office

The Teslin Indian Band, Home of the Teslin Tlingit Dancers, Welcomes you to the Yukon



Welcome to our ancestral homeland. We hope that you will enjoy your visit to Teslin. We think you will agree that we live in one of the most scenic areas along the Alaska Highway.

As we wish to share the wonders and beauty of our homeland with you, we are actively planning for the future. Plans which we believe will make your stay in Yukon even more enjoyable.

However, even as we do this, we are endeavouring to keep our past alive. That is why we are so proud of our Tlingit Dancers. They began as a family group and have now grown to 21 members. The Dancers wear traditional costumes, which have been handed down from generation to generation. Dances are often held in the Teslin Long House.

We sincerely hope that after you have experienced Teslin and Yukon, that you will come back and share our future with us.

Welcome

RELIGION MOVES

By Brian Eaton

Almost one-hundred years ago organized religion began to have a major influence on the Yukon Indian people. It played a large part in the evolution of the social structure, education and health services. One anthropologist believed organized religion was the Indian's "ticket" into the white world.

"Christianity seems to have been generally welcomed by the Indians for the supportiveness and social-control mechanism it offered. Early missionaries were always a source of food and medicine or assistance in emergencies, including intercession with other Whitemen in puzzling situations," said anthropologist in his 1967 book MOPASS, which was based on the Carcross Indian Residential School in the Yukon.

"The Indians' initial contacts were with the traders and missionaries who followed closely behind the explorers of the eighteenth century. These mutually supporting groups brought a welcomed increase of material goods and introduced Christianity. Since the whiteman's religion seemed an essential prerequisite to participation... Christianity met with little resistance."

This guy went on to say that an Indian baptised, confirmed, married, and otherwise recognized in a given church would be assured of acceptance among a wider group than in his traditional non-Christian society. The Indians were not part of the government structure, except as wards they were not allowed full participation within the white structured society. No Yukon Indian at the time of his analysis had held a government office or an important civic post, but many were recognized church officials such as deacons and lay ministers.

Frequently, the minister would be assisted by the Indian clergy. Some of these were John Tizya, who worked as a catechist in Old Crow; Amos Njootli, who performed the same role there from 1907 to 1920; Jacob Njootli, who worked in the early 1900s; and the Reverend John Martin and Reverend Julius Kendi, who worked in Mayo early in the twentieth century.

Although the level of Indian participation in government had changed within the last few years, the point remains that organized religion was often the only place where native and white society mixed with any degree of equality.

Moving into the Yukon

The first exploration of the Yukon by organized religion came in 1861 by the Anglican Church. It feared that the Roman Catholic Church would extend its early supremacy in the "fight for souls" from the Northwest Territories.

Indeed, competition between Catholic and Protestant missionaries in securing and keeping converts was probably the source of more factionalism and conflict than competition between Christianity and any native religious element. But, even this conflict probably did little more than replace other antagonisms. Antagonisms that had been more random and not so well defined."

The Anglican Church sent the Reverend William West Kirkby from his missionary post in Fort Simpson, Northwest Territories in 1861.



Historical Burial ground at mouth of Kalzas River, MacMillan River in background, 1977.

Jeff Huston, Yukon Heritage Branch (1979)

Reverend Kirkby traveled down the MacKenzie River to Fort Yukon and was apparently warmly welcomed by the Indian population at the Hudson Bay trading post. He remained at the post for two weeks, then he returned to Fort Simpson in the N.W.T. Kirkby told his superiors that he felt the area was worth spending more time in, especially since the Catholic Oblate order of missionaries had not yet set foot in the territory.

The following summer Reverend Kirkby returned to Fort Yukon. This time he was accompanied by a young clergyman, the Reverend Robert MacDonald. MacDonald had been sent north by the Anglican's Church Missionary Society from his posting in the Red River district of Manitoba.

With the two reverend's move into the Yukon, there began what was to be a long stay by the Anglican Church. Rev. MacDonald became one of the most important figures in the church's

relationship with the Yukon Indians; especially in Old Crow.

Rev. Robert MacDonald developed the Anglican faith in the Old Crow community by learning the ways and language of the people, and making them feel included in the Church.

Within a couple of years of his arrival, Rev. MacDonald learned the Loucheux language, which he called "Tukudh". One of his early ambitions was to develop a written form for the Loucheux language, so that biblical texts and scriptures could be translated directly into a form that the Indian people could understand. This was no easy undertaking. The Loucheux is reputed to have as many as five-hundred distinct phonetic sounds. This made it impossible to translate texts using a syllabic system, developed by various missionaries, to express sounds phonetically in written form. Rev. MacDonald, therefore, proceeded to

transliterate directly into the English alphabet.

During the course of his forty-year mission, Rev. MacDonald developed "Tukudh" vocabulary lists, dictionaries, and countless translations of hymns, gospels and sermons. It is because of this work, that today, Old Crow has a strong sense of culture, heritage and language within their religion.

The rivalry between the Anglicans and the Catholic Church was still a fairly strong factor in the expansion of organized religion into Indian communities right up to the Gold Rush era. In their zeal to convert, the Catholics often hurried to baptize as many Indian children as possible, and as early as possible. On the other hand the Anglicans would not baptize at birth; and rarely without parental consent. The Anglican church refrained from accepting adults into the faith until after an introductory religious instruction period. The Catholics concentrated primarily on gaining converts, worrying about instruction later.

Both faiths were keenly aware of the fact that the first religion into a community usually stood the best chance of keeping adherents. So propaganda campaigns were held against each other. Catholic priests were portrayed as "devils in black skirts", and Anglican ministers were characterized as somehow sinful because they were allowed to marry. Once conversion took place in a community, the rival faith would find it almost impossible to establish a presence there. This was probably due as much to the reluctance of kindred bands to be separated by religious differences, as it was to inferior propaganda efforts.

Against this backdrop, the Anglican Church continued to spread out in the Yukon Indian communities throughout the 1860s and '70s.

In 1864, MacDonald who was now an Archdeacon, fell seriously ill with influenza. Fearing for his recovery, the



"The Old Log Church" opened by the Anglican Reverend in October 1900.

Millie Olsen

NORTH TO YUKON

Church Missionary Society sent out a newly-ordained minister, 34-year-old William Carpenter Bompas, to take Archdeacon MacDonald's place. By the time Reverend Bompas arrived the following year, MacDonald had recovered and the Bompas, who was to eventually become the Yukon's first Anglican bishop, was instead given the posting of a priest-at-large. In this capacity he would work in many native communities in the years to come. He helped to establish and supervise churches and Indian mission schools. Church work began or consolidated in the next thirty years with Indian communities at Fort Reliance, Fort Selkirk, Rampart House, Forty Mile, Peel River and Moosehide.

Over the years, the influence of the Catholic Church on the Yukon Indians has been fairly negligible. It was never really able to recover much ground from the Anglicans in the early "fight for souls", and their attempts to establish missions at Fort Selkirk, Rampart House and Fort Yukon in the 1870s and 80s met with little success, simply because the Anglicans had arrived first. Deprived of a role in the Indian community, they retreated until the 1890s, when they began to work with the all-white mining community.

Shortly after the Indian population underwent enormous change. Their self-sufficient communities in areas like Fort Selkirk and Forty Mile began to be disrupted by a white influx which was becoming a flood by 1896. This was brought on by the feverish gold-seeking activity carried on by thousands of whites from all over the globe. Miners and prospectors, with their firearms, whiskey and crowded unsanitary living conditions promoted disease and drunkenness in previously untouched Indian communities.

This became a major concern for the Anglican missionaries who worked with the Indians. They were among the few members of the white population who cared at all about Indian welfare and dignity.

In an Editorial, the DAWSON DAILY NEWS of April 12, 1899 expressed the opinion held by the rest of the new white population toward the Indian community:

"There is a great deal of sentimental rot going around certain circles about the impoverished and even starving conditions of the Indians at Moosehide... If their winter supply of meat and fish has fallen short, it is their own fault and the result of their own indolence and inherent laziness... The advent of the white man has had nothing to do with the deterioration of the poor Indian in the Yukon. He is here what he is in every part of the United States, shiftless, lazy and a vagabond, and so long as he can whip his klootch and live off her earnings, and fool the credulous white man, so long will he work his graft. Sentiment on the Indian is thrown away."

Educating the Yukon Indians was identified quite early by the Anglican Church. It established St. Andrew's Mission School, and Archdeacon Thomas H. Canham left an Alaskan posting to work with the 150-300 Indians living in Fort Selkirk. The small mission school became part of the community and the attendance varied from



Children and teachers with Bishop Stringer in front of St. Paul's Hostel at Dawson, May 1923.

month to month as families left with their children to go fishing or trapping. This type of flexibility changed when the Anglican Church established residential schools.

In later years, the residential schools kept Indian children separate from their families for long stretches of time. But for now, the small school at Fort Selkirk was part of the community, and attendance would vary from month to month as the families left the village and took their children with them trapping or fishing.

The residential schools had adverse influence in crumbling the Indian social structure that the Gold Rush had started to chip away. The positive influences of the Church, such as their teaching of literacy and protecting the Indian population from the more extreme ravages of white society at the beginning of the Gold Rush, must be balanced against the way the residential school system helped to destroy a culture.

The first of these schools was established by the Anglican Church in Carcross in 1901. Later, the Catholic Church established a residential school in Whitehorse, the Baptist Church ran a similar school from the mid-1940s to the 1960s in Whitehorse.

Writing about the residential school experience, one chronicler of the period, G.E. Cartrell, described some of the basis for Indian suspicion of these church/schools:

"The greatest deterrent to this program was the natural reluctance of the Indian parents to part with their children, not only because of strong parental instincts, but also from the widely-held belief that education would somehow separate parent from child permanently, not only in this life, but in the next as well. Certainly such fears could not be said to have been entirely unreasonable, for while the child was at school, he or she would not be learning the crafts and skills of the Indian way of life, and so would not be well suited to return to it... This would at least explain why there was fear of separation in the afterlife, for while boarding with the missionary and his wife, the Indian child might well become a true Chris-

tian, and forsake his native beliefs."

This fear of separation from the Indian way of life in return for religion is one reason the Baha'i faith found a foothold within the native communities in the past 30 years.

The Baha'i teachings include beliefs such as equality of men and women, the unity of all humanity, and the compatibility of science and religion. Since its introduction to the Yukon in 1959, the Baha'i faith has been a strong influence and active in the native communities. Sally Jackson, now Sally Anderson of Juneau, Alaska, became the first native Baha'i that year. The following year, Chief Albert Isaac of the Champagne/Aishihik Band joined the Baha'i faith, after a remarkable spiritual revelation.

Former Yukoner Ted Anderson, who with his wife Joan, was the first permanent Baha'i resident in 1953. He describes the remarkable experience that Chief Isaac used to decide to become a Baha'i.

"As I understand the story, he (Chief Isaac) was in the hospital and close to death... he considered himself dead for two days, and walking down the broad highway that forked to heaven and hell. Beyond the fork—on the way to heaven—a man with a long flowing beard stopped him and talked with him.

He reverently described this man as 'God' and told of being asked 'What do you drink?', and his honest answer 'Liquor!' The man replied 'Is not the water I created good enough for you?' He then showed him a small object of unusual shape and design, and told the Chief he was sending him back home.

"Chief Isaac then went on to relate how he seemed to miraculously and quickly visit New York and California, and the suddenly found himself in the hospital bed again feeling well-returned from the dead."

Anderson recounts how, three years later, he was talking to Chief Isaac about the Baha'i faith, and showed him a photograph of Abdul Baha (Baha'u'llah's eldest son and spiritual successor).

"He was obviously moved, and said, 'That's the man who talked to me'... After I shown him where Abdul Baha

had travelled after he was released from prison in 1908, including New York, Chicago, Montreal and San Francisco; he excitedly asked to be shown again where New York and California were... the places of spiritual travels when he was near death three years ago."

In the same room as the photograph, there was a model of the Baha'i temple in Haifa, Israel, with a Baha'i ring symbol embedded in one of its pylons. Noticing the distinctive symbol, Chief Isaac identified it as the object the bearded man had given him. That same day, Chief Isaac proclaimed his intention of becoming a Baha'i. Louise Profeit Leblanc is a native mental health counsellor in Whitehorse. She became a Baha'i in 1979, after a spiritual experience equally as moving as Chief Isaac's.

Louise grew up in Mayo, Yukon, where her grandmother Ellen Kelly had a profound influence on her spiritual growth and awareness as a child. Her grandmother had been raised in Fort Selkirk as a devout Anglican, and had been educated at the Mission school there. Nevertheless, she was tolerant of all religions, and never let go of her love for her own peoples' ways and religion.

When Louise was small, her grandmother told her that one day all the world's different races and religions would come together "under one great big tent", as the result of the teaching two great medicine men. Louise's spiritual search intensified after her grandmother's death. In 1979, after coming in contact with Baha'i teachings, she began to wonder if the faith's two major prophets were the two great teachers her grandmother had talked about.

Louise recalls this as an intensely emotional period for her. She prayed, fasted and asked God to send her a sign if the new religion she had recently encountered was the one that her grandmother had prophesied. After fasting for nine days, she arose one dark February morning in Mayo, and was astonished when a brilliant momentary flash of light illuminated her room. Shortly after, satisfied that she had indeed received her desired sign, Louise Profeit-Leblanc became a Baha'i.

MUSH TO ALASKA

By Dick North

Fifty years ago, a pretty 27-year-old woman accomplished a feat that is nowadays considered a test of man's endurance and strength. Armed with only hearty team of five huskie dogs, Mary Joyce mushed across 1000 miles of barely travelled terrain in the frozen northland during the winter of 1936.

The epic 90 day journey took Mary from the Taku River in Southwest Alaska — through the northern tip of British Columbia and interior Yukon Territory — to Fairbanks, Alaska. Spending 52 days on the lengthly trial, Mary travelled alone at points, but hired guides to accompany her over the difficult sections. Most of these guides were native people, who remained lifelong friends.

Originally from Chicago, Mary was a registered nurse who was hired by a wealthy family to care for a member addicted to alcohol. In the 1920's he went north, accompanied by Mary, to escape the atmosphere that encouraged the consumption of booze. He built a lodge on the Taku River, however within a short time he died leaving the complex to his young nurse.

Mary managed the lodge as a summer resort for the next 20 years. She took up dog mushing in the winters after realizing that her services could be used in carrying mail and supplies from her place, up to the Polaris mine in Tulsequa, British Columbia.

It was on one of her mail runs that Mary decided to stay on the trail after delivering to the mine. In December 1935, she dropped off her mail and kept on going to attend Fairbanks' winter carnival scheduled for mid-March. This trip was to take Mary over most of the route that seven years later would become the Alaska Highway.

Mary was a strikingly attractive, diminutive brunette who stood 5'2" in her mukluks. She had one abiding love — the great outdoors. Later when asked why she undertook such a dangerous and rugged journey, she shrugged her head and said "...because I wanted to."

Miss Joyce set out from her Taku River home with her dogteam pulling an Alaskan sled with runners; rather than the flat surface toboggan that was used in the Yukon. Sleds were acceptable for mushing on river ice, hardpacked snow, or a beaten trail, but not satisfactory for loose snow as Mary was to find out later.

Travelling light, with most of the weight on the sled being camping gear, salmon for the dogs, and beans, hardtack and moosemeat for herself, Mary mushed up the treacherous river led by Tip, her lead dog. Keeping a sharp eye out for thin ice, she pushed her team the first 12 miles of the river. Once Mary narrowly missed disaster when she saw moose tracks leading to a huge hole in the ice where the unfortunate animal had broken through and disappeared.

Somewhere along the first leg of the route, trapper Walt Simpson — of the well-known Dease Lake and Telegraph Creek Simpson family of traders, trappers, and prospectors — joined her with his dog team and they travelled to Canyon Isle. There, a visitor to the small communications camp was relating a gruesome story which Mary had a hard time forgetting.

Apparently, a hermit who lived near Tulsequa first tried to drown himself by leaping into the river, but finding the water too cold he swam back to shore. He returned to his shack, took off his wet



Mary Joyce and her lead dog, Tip, a painting done by Nina Crumrine.

clothes and donned dry underwear. Then, nice and warm, he slit his throat and bled to a lonely death.

Mary and Walt proceeded on with a third party, who she disgustedly recalled, rode his sled while they broke trail through the monstrous drifts that piled up in that area of the country. Finally, they reached Tulsequa and Mary unloaded three months supply of mail she hauled with her from Taku River. Walt left her here and Billy Williams and two of his sons took over the chore of guiding Mary through the dangerous sections of the trail.

The group crossed the river by boat where it was open and, with Frank Williams leading the way, mushed up the trail to Atlin. Frank, who had worked several stints as a trammer at the Polaris mine, led the small party through and across such obstacles as a narrow log bridge which they had to crawl over. Once they had to make their way over a maze of ice cakes barely held together in a jam. At night, old Billy Williams would tell

Mary the legends of the coast Indians and the fierce battles they would have with the natives of the interior.

However, Billy was not without his sense of humor. He told her of one instance where a Taku Tlingit killed a Sitka man, but suffered an arrow wound in the process. The Takus, as custom demanded, paid the Sitka tribe proper compensation for their loss. However, they stressed if the man who killed the Sitka man died, they want their money (blankets) back. Sure enough, soon the Taku man died and the tribe demanded their money back from the Sitkas, who honored the deal. Aftermath of the story was that the Taku man didn't die of the arrow wound, but may have been bopped over the head to help him on his way over the Great Divide. Billy laughingly pointed out that the Takus figured out the blankets were worth more than the wounded man.

When they reached Inklan, Billy and Frank's brother Steve returned home while Frank guided Mary across the rugged Sloko summit to Atlin. After a pleasurable night staying with the Mortons at Morton Hot Springs, Mary mushed alone to Carcross. She stayed one night at the Butterfield Roadhouse (Caribou Hotel) and then mushed on to Whitehorse, ar-

Media attention

riving there around January 20.

The WHITEHORSE STAR headlined her arrival by stating: "Pretty Alaska Miss and Team of Huskies Arrive in Record Time". In an interview with her they reported that at one point on the portage between Atlin and Taku Arm the snow was so deep she had to retrace her step to obtain her to break trail ahead of the dogs, as the runner of her sled were cutting too deeply into the drifts.

Mary visited the school to show the children her dog team and then proceeded to make ready for the next leg of her trip. For this section, another lady was on hand to guide her as far as Kluane Lake. Ruth Dickson Jacquot, known to her friends and family by her nickname "Pete", accompanied Mary and Clyde Wann and Boyd Gordon, who were setting out to do some mining in the Kluane area. The group mushed westward along the trail to Champagne, Yukon.

At this time Pete had provided a toboggan for Mary to use instead of a sled. At times along the trail, Wann probably wished he was riding in a plane because later on he brought in the first plane—The Queen of the Yukon—to be based and used commercially in the Territory. Coincidentally, Mary was later to become one of the first stewardesses for an Alaskan based airline.

Mary and Pete visited Pete's sister, Sue and her husband George Chambers at Champagne. George was known to be such an expert at forging iron, he once built a snow tractor from scratch. After spending a few days there, Pete and Mary continued up the trail to Kluane stopping at Beaver Creek and Kloo Lake and Silver City along the way. The bottom dropped out of the thermometer by the time they reached Pete's home at Burwash Landing. There, Mary met Pete's husband Gene Jacquot, a big game outfitter. Mary stayed at Burwash for four days enjoying the fresh milk provided by the Jacquot's cows; an unusual benefit to run into on a dog sled trip in mid-winter.



Dog team and sleigh similar to the one Mary Joyce and her guides used to travel to Fairbanks, AK.

From Burwash, Johnny Allen, one of Jacquot's best guides agreed to take Mary through to Alaska. This trip was later described as Mary as travelling through a white hell where temperatures dropped to sixty below zero, over a trail that was virtually no trail at all. During the trip Mary fell and hurt her arm and John suffered from a giant splinter that jammed into his foot. They fought their way through underbrush and followed trails to the Donjek River and onto Snag, where trader Jack Dolan welcomed them to his trading post. Mary checked out Allen's foot and pulled a silver of wood over an inch long out of it. She was coughing miserably and found some old mustard flour that she made into a plaster to put on her chest; and thus cured herself of the irksome cold.

After four days rest the two continued on their way to Fairbanks. Two days up the trail, they met John's father-in-law, Chief Johnson. Farther on they reached a packed trail over which they sped toward the headwaters of the Tanana River. Mary had one last mishap here where her sled swerved when crossing a small lake and she was forced to jump and went right through the ice into the lake. John hauled her out and then built a fire for her to warm up and dry her clothes. Then they mushed on again to a village on the Little Scotty Creek, crossing the Alaskan border into Tanana Valley.

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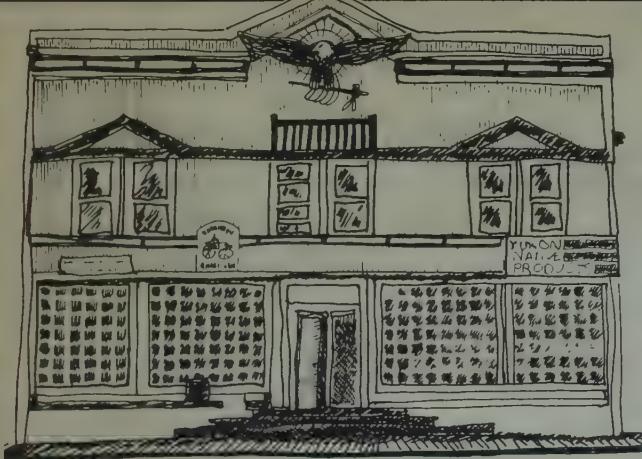
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invites you to visit the
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The Chief Isaac Memorial Centre opened June 1984. The Memorial Centre includes the following facilities: • laundromat, craft shop • soda fountain • travel agency • band office on the top floor.

Come in and visit our newest native owned and operated facility on Front St. and the corner of York . . . and have a pleasant stay in our land . . . the Klondike!

Phone 993-5387/993-5385

Carcross Tagish Indian Band



Welcome to Carcross, Yukon!

Carcross, originally known as Caribou Crossing, is a village in the southwest Yukon.

Full of natural resources — mountains, lakes, rivers and wildlife — Carcross is a place for those who enjoy beauty and Nature at its best.

The Carcross Tagish Indian Band is the home of:

-Carcross Tlingit Dancers	-C.T.I.B. Rec Centre
-Carcross Tlingit Society	-Cafe, Service Station, and Motel
-Carcross Indian Band Construction Co. Ltd.	Units

Guided tours can be arranged for the sport fisherman, photographer and anyone wishing to go on trail rides.

We welcome you to stop by the Band Office for coffee and a chat.

Box 130, Carcross, Yukon (403) 821-4251

Hope to see you in Carcross . . . soon!

TESLIN'S

By Joanne MacDonald

In 1927, merchants Taylor and Drury became the Chevrolet agents for the Yukon. They sold their first car to the Royal Canadian Mounted Police stationed at Mayo Landing, where Taylor and Drury had a trading post. At the end of the season, the merchants brought in six 1928 four cylinder Model AB Chevrolets and put them on display in Whitehorse.

George Johnston, a Tlingit Indian who later became Chief of the Teslin Band, travelled with his brother David in their homemade launch from his home in Teslin to Whitehorse to pickup supplies.

"My uncle he had quite a bit of money from trapping. Trapping was one of the main things they used to get their money from, especially in winter, they used to get a lot of good money," recalled Sam Johnston, nephew of George, who followed George as the Chief of the Teslin Band. Sam went onto become a member of the legislative assembly and is now the only Indian Speaker of the House in all of Canada.

"He had the money, he seen this car and he wanted this car, so he talked it over with his brother and asked him what he thought of buying this car. They had a brother-to-brother talk on it and his brother said, "it is your money and what are you going to do with the car and how are you going to get it home," said Sam during an interview.

George told his brother David that there was another boat coming up yet before the summer was out and they could bring the car on the barge to Teslin. So the two brothers went to old Isaac Taylor's store on First Avenue and expressed their interest in the car.

"Well it was Isaac Taylor who was doing the dealing with George and he asked his son to help George learn how to drive the sedan. George was concerned about buying the car because he didn't know how to drive. Isaac appointed his son Charlie the task of teaching George how to drive the sedan. Charlie drove George up the two-mile hill to the Whitehorse airport on one of the old wagon roads that were sketched into the landscape around Whitehorse in the early 1920s."

"I thought it would be the best place to take George because it was the straightest road in the area," Charlie Taylor recalled during an interview at his Whitehorse home in 1986. George turned out to be a "whiz at shifting gears and using the clutch." And, after Charlie determined that George could handle the car quite well, he took him back to the garage. There George made the deal on the sedan and gave Taylor and Drury a cheque for \$926.00, the 26 dollars paying for the accessories, a front bumper.

David and George took the launch back to Teslin with the understanding that the car would be shipped back to Teslin on the sternwheeler Thistle. The sternwheeler made four trips a year from Whitehorse to Teslin by following the Yukon River to its junction with the Teslin River, then down to Teslin Lake.

Upon his return, George told the people he bought a car. The people looked at him and told him, "you must be crazy, out of your head, where are you going to use a car. People figured he was just joking, sure enough though, people were all waiting for this boat to come up and sure



Young Freddie Johnston and another man pose in front of George's car and cabin.

enough the steamer came up and on the barge was that little car. They unloaded it there. All the ones that were laughing at George in Teslin, he was the envy of the people after that," said Sam Johnston.

Charlie Taylor was chosen to ride with the car down to Teslin. He was also in charge of making sure the supplies for the trading post, which was run by John Drury, arrived safely.

Charlie Taylor remembers the trip as uneventful until they reached Teslin. The whole village came out to meet the sternwheeler and get a look at the new car that George had bought. "Next was the chore

of getting the prize off the boat and onto the beach. It got stuck in the sand and George asked some of the young men to help get it out of the sand. About 20 of them came forward and picked the car right up and moved it onto the bank."

A curious Charlie asked George where he was going to drive the car since there didn't seem to be any roads around Teslin. George, however, had not been idle while waiting for his sedan to be delivered. He told Charlie of the foot trail running around the village and how he had hired people to cut it wider.

"Now, I knew what George had been

doing when he was purchasing the car in July. He was measuring the tire width across with a stick. When he returned to Teslin he got the men to cut out the foot trail wider so he would be able to use the existing rut and only need to make another rut for the car," Charlie said.

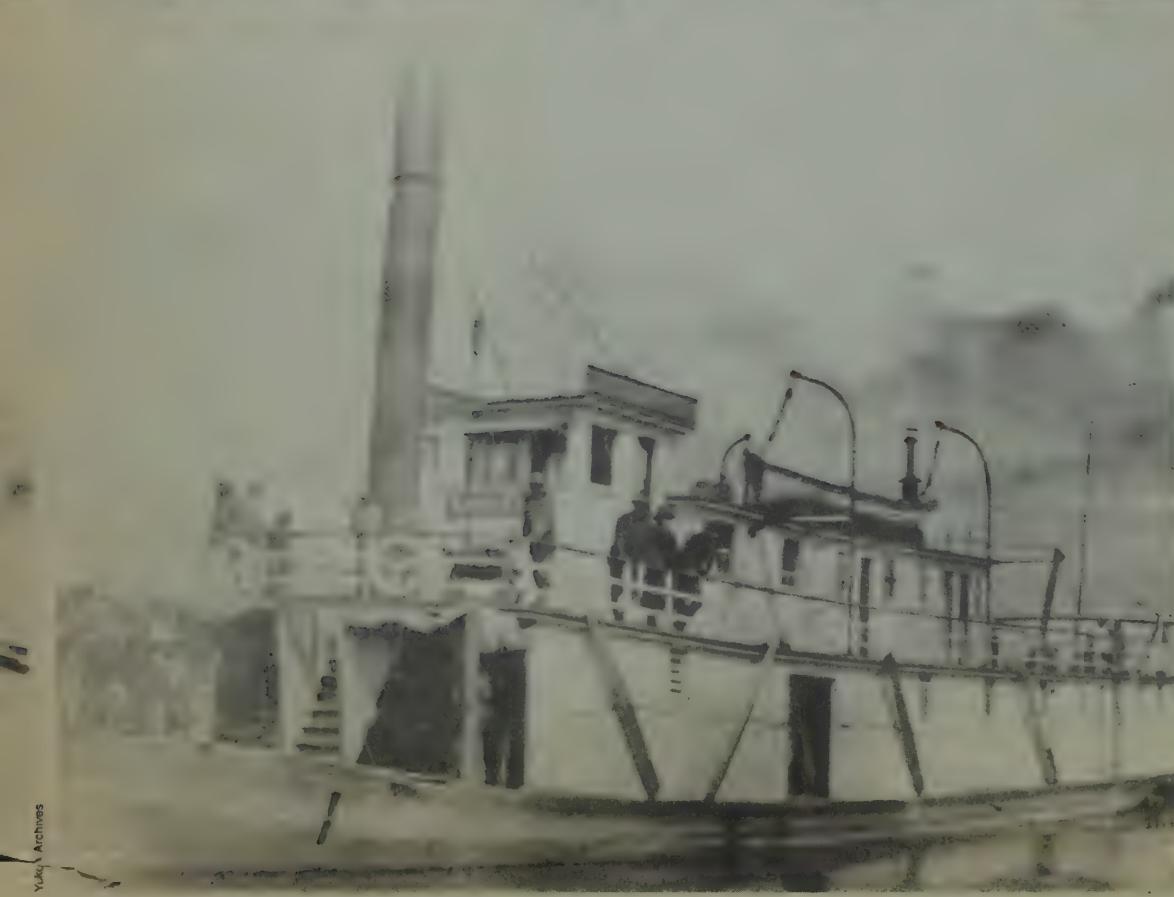
George asked Charlie if he would drive some of his friends around the track that ran around the village and back to the center of town where the Nisutlin Trading Post had been built in 1905 by T & D.

"I drove around that track and it seemed like everyone in Teslin was getting a ride. It was two hours later and I was get-



George Johnston was a avid photographer of the Teslin area. Community portrait at Teslin, possibly taken in the 1930's.

FIRST CAR



The steamboat Thistle on the Teslin Lake.

ting a bit tired and hungry when I recognized Frank Sidney waiting for a ride again. I asked him if he had already taken a ride and he said that this was his fifth time around. He said George was charging them a dollar a ride."

George, who had hired some of the local men to work with him cutting out the trail, was getting a return on his investment. It took three years, but George being an ambitious man eventually cut a five-mile stretch of road from the village down to Fox Creek.

"The interesting thing about his little road is that you can still see a bit of it even

today where the road went behind the Indian village and followed along where the present day airport is," said Sam Johnston.

George made good use of his car. He used it during the winters to hunt wolves by following them on the lake ice. He painted the car white to camouflage it so he could hunt wolves. His trapline used to go up to a place called Jack's Portage just over the British Columbia border. He used to drive back and forth on the ice of Teslin Lake.

He had to be sure the car was safe before the ice went bad in the spring. One

year he almost didn't make it. He stayed up there too long and the ice was getting bad. He had to wait until early morning and could barely drive from Jack's Portage to Teslin.

"In 1942, when the Alcan Highway was being built by the U.S. Army they hit Fox Creek, oh... all of a sudden they came upon a little road. So the officer and head engineer followed the road into town in two little jeeps. It was the biggest surprise in Teslin to see other cars than George Johnson's little put-put come over that little road," said Sam Johnston.

George was one of those guys that

always gave an Indian name to everything. He named his car Seqeet. After the army came through and built the highway, George had a lot of road to drive on then. He could go all the way to Whitehorse.

During the war years it was very hard to get new tires unless you worked in certain jobs. Well, Taylor and Drury asked the War Council on behalf of George if he, being a trapper, could get new tires. The War Council agreed and boy did the garage hands get a surprise when they took the old tires off.

"As the story goes, George had to do something before the next boat came and his tire had a blowout and a big hole ripped in the side. So what George did was sewed it up with wire and put a big patch of skin over it so it wouldn't bulge. That's where the story came from of George making tires out of moosehide," said Sam Johnston.

In 1962, George decided he wanted to trade the car back into Taylor and Drury's for a pick-up truck. A deal was worked out that made everyone happy and today, Taylor Chevrolet, offspring of the original Taylor and Drury garage, still owns the 1928 sedan.

Not too many people learned to drive the car, although George's brother Frank could, or was allowed to, drive the car to the picnic spot down the little road.

Honestly, I don't know how George stayed on the road as long as he did. He wasn't a fast driver at the best of times and it took him quite a while to make it to Whitehorse on the Army built highway, recalled Sam Johnston.

He traded that car and had quite a few vehicles right up to the time he died in the early 1970's. It used to be the only car in Teslin right up until the highway came and after that every other family owned a vehicle, mostly trucks that could substitute as workhorses for trapping and wood hauling.

One of the remarkable things about the car was the number of times it had been repainted. Howard Van Horn, who worked on the car when George traded it back to Taylor Chevrolet, said they had a hard time determining the original colour of the car. It had been repainted a number of times with house paint and brush to hunt wolves. The car itself was in pretty good condition. Considering that there were not too many roads in the area at the time, it was probably driven through the bushes and although the fenders were a bit wrinkled, the doors and body were about 90 per cent dent-free.

The original motor is still in the car, however, it had to be rebuilt. The upholstery was ruined and needed redoing. Chuck Halliday, General Manager of Taylor Chevrolet says the upholstery is being restored to the original type, however this can't be done in the Yukon so they are shipping the car outside of the territory. The motor has been tuned up and the car will be repainted. Once completed, the car will be used in Yukon celebrations like the Sourdough Rendezvous and during the summer for special occasions.

George Johnston was the first Indian to own and use the automobiles that came to the Yukon in the wake of the goldrush. It is too bad the people who designed the Model AB never saw it, painted white, on a wolf hunt. George Johnston—Chief, trapper, father and car owner—drove himself and his Chevrolet into a modern Yukon legend.



George's car painted white and pulling sleds of supplies during trapping season.

Yukon Archives

FROM HERBS — TO

By Eric Huggard

There were no doctors, we never saw doctors. But we never got sick. There were no colds, no flu. After the Alaska Highway came people started to get sick," said Fred Hasselberg. "We used to snow shoe 50 miles a day as kids". He can still, at age 58, strap on snowshoes and jog around a mountain.

People were generally healthy in traditional Yukon Indian society. Communities like Fred's Upper Liard remained virtually untouched by southern society, and disease, until the 1940's. Many Yukon elders have, like Fred, seen their beautiful and strong people fall into a whirlpool of physical and spiritual sickness.

Some Yukon Indians stayed away from the whirlpool, others have managed to escape from it. But many continue to be sucked into a morass of related social, legal and economic problems which translate into sickness, and death.

Three Indian youths committed suicide in 1985. There were 85 babies born in 1984 with fetal alcohol syndrome because their mothers abused alcohol.

There are no simple medical solutions to these and other "health" problems. Obviously, the medical system which flourished while these problems grew has failed. But, these problems are being confronted with courage and inspiration by people looking for new solutions. And there is a new player on the scene: Indian control of Indian health.

"Traditionally Indian people of the Yukon were considered to be quite healthy. They had a good diet and were physically active. According to anthropologists they lived to an old age with very little sickness during their lifetime. The total lifestyle of Indian people contributed to their overall well-being.

"Generally sickness was rare and was thought to have been caused by some outside source, for example, inappropriate behavior of the person or a curse. Therefore, it is easy to understand why Indian medicine was inextricably linked with supernatural medicine.



Modernized "Sweat House" used by Yukon Indians for medicinal purposes.

"To the non-native it is that substance which one takes into or applies upon the body which cures illness or relieves pain. However, "medicine" to Indian people means not only a physical substance that is used but also a supernatural or 'magico-religious' practice associated with the curing. Hence, for example, when one wishes to use the birch root for medicinal purposes, it is not just dug out of the ground and utilized, but rather ceremony is involved; for example, making certain statements about respect for the plant and

the root's value prior to cutting it out of the ground."

In the spirit-filled world of the Yukon Indian, the shaman played an important role. He or she had unique spirit helpers used to locate game, change the weather or cure sickness. They roamed the Yukon, disregarding traditional boundaries, and often accumulated considerable prestige and wealth. Shamans were not the only health-givers in traditional society; many individuals possessed extensive knowledge of plant and mineral remedies. (The above comes from *THE REAL GOLD, YUKON PEOPLE* and an essay by Mary Easterson.)

Along with the modern conveniences of the early 20th century, the trickle of trappers and later stampede of goldseekers brought foreign disease into the Yukon.

Chief Jim Boss was the recognized leader of all the south western Yukon Indians at the time of the gold rush. He watched his people die of disease and starvation, the result of over-hunting by white prospectors and trappers. In 1902 he presented the grim statistics to a Whitehorse lawyer: Several thousand of his people had died in just eight years. There were only 810 Indians left alive in the 10 southern Yukon tribes. "Tell the King very hard we want something for our Indians because they take our land and game" Jim Boss told the lawyer as he put forward the first Yukon land claim. The decimation of the Yukon Indian population repeated a pattern which occurred all over North and South America much earlier. What is unique about the Yukon is that it happened very recently. And southeast Yukon remained virtually untouched until construction of the Alaska Highway.

The gold rush, highway construction, education and government policy, and the influx of non-native people were culturally destructive. Nowhere is this destruction more evident than in health.

* The life expectancy of Yukon Indians is significantly lower than the non-native population's.

* The current rate of prenatal and neonatal death is approximately 60 per cent higher than the national rate.

* Suicide and alcohol-related deaths have reached epidemic levels.

* The rate of diagnosed mental illness among native young people is on a sharp increase.

Alcohol abuse

Alcohol abuse is intertwined with all the social and health problems faced by Yukon natives. Alcohol abuse also serves as a symbol of what Indian people have to overcome in order to regain the strength and beauty possessed by their grandparents.

"Alcohol is one of the most powerful agents for the oppression and destruction of human beings that exist on the face of the earth" said Phil Lane, whose Four Worlds Development Project is aimed at ending alcohol and drug abuse within Indian communities. His estimate of the depth of the problem:

"No longer can we accept the position that alcoholism and drug addiction is solely a health issue, for its causes and effects and its ultimate and complete removal from our communities is just as deeply rooted in cultural, educational, economic, social, legal, and political issues."

Keith LeClaire is a representative of the Assembly of First Nations, a national Indian political organization. He spoke at a Yukon Indian health conference, saying

INDIAN MEDICINES

THE PLANT	THE SYMPTOM	HOW USED	HOW PREPARED
Black Spruce	Uncontrollable Cough	Chewed	Peeling of the bark, using the soft white inner bark or cambium
Spruce Pitch (soft)	Infected wound	Poultice	Applied directly
Spruce Gum (hard)	Chest Infection	Drink	Boiled, mixed
Wild Rhubarb	Infected wound, blood poisoning	Poultice	Scraping off the brown outer coating, chewing up the white inner part to fine substance, or pounding root
Wild Rhubarb	Arthritis	Drink as much as possible	Plant boiled as tea
Hudson's Bay Tea	Constipation	Drink as mild laxative and tonic	Dried and boiled
Labrador Tea			
Strawberry Leaf	To ensure a safe pregnancy and easy delivery	Drink	Dried and boiled
Raspberry Leaf			

SCALPELS

"Indian Health is a political issue. Poverty, poor housing, lack of clean water, inadequate waste disposal systems, poor diet, are all factors in Indian health which no doctor, nurse or medicine can cure."

Indian health care in the Yukon is going through profound changes. Health care programs are being transferred from the federal and territorial governments to Bands. More and more people within Yukon communities are becoming involved in health and social development. Native languages are once again being taught, a component of a larger cultural rediscovery or new cultural emphasis. Alcohol and drug abuse programs are extending further into each community.

Much progress is being made in improving the living conditions for Yukon's Indians. The Kwanlin Dun, or Whitehorse band, is now moving out of a swampy village with no water or sewer into a new subdivision on Mt. McIntyre. Elder's homes have been constructed, often by band members, in most Yukon Communities. The Champagne/Aishihik Band has attached heated water/outhouse units to many older cabins. There are many other examples of improved living conditions, often the result of hard won cooperation between Indian groups and various government departments.

Behind these changes are new attitudes. Government now recognizes that Indians have valid ideas about Indian Health. Indians are reaching for the wholesomeness of their past and modifying the health system. Within the health care system is a changing emphasis from curative to preventative medicine, which relates better to traditional Indian philosophy.

These changing attitudes are visible on the large scale, as in government and band policies, but they are also visible within individuals. From individual come stories of heart-breaking problems overcome with beautiful, spiritual strength. Stories of discovery, of awareness of self-worth.

Joanna Mercredi was in Whitehorse to work with teenagers. "I had a great struggle with alcohol and drugs. Being an alcoholic I came to the awareness that alcohol was like a disease, like smallpox that was spread through blankets. Alcoholism was not part of our people. Of any disease killing people, none is faster

than alcoholism. Our grandparents lived in harmony. Children were taken care of by grandparents and aunts and uncles. I don't want to be part of the massacre of our people with alcohol. I want to be part of the cure with the Great Spirit for our people. To help our people we have to get through the healing process ourselves first."

Perhaps the best example of the changes occurring within Indian health in the Yukon is the Community Health Representative (CHR) program. Nine CHR's will be graduating from Yukon college in June, 1987. Hired by their bands, they will be returning to their communities to begin working full time this summer.

Their training was custom designed to meet the needs of Yukon communities. They have been introduced to environmental and public health, have been taught nutrition. Special attention was paid to traditional Indian foods. Community health workshops and seminars will be delivered by CHR's, so communication skills have been part of their curriculum. Special instructions about caring for elders, community awareness, office skills is part of their training. Mental health counselling, pre and post natal care, dental health are some of their duties. They received St John's first aid and CPR training.

The whole emphasis of their training is preventative. So they will be performing a wide range of activities, from water testing to home visits, teaching, and family counselling. The students are all women ranging in age from 20 to 40. They are an enthusiastic, joyful, knowledgeable group.

"The CHR is the first level of health provider" said the top federal health official in the Yukon, John Mar. "They were selected with great care by their bands. They are very excited, enthusiastic and performing extremely well. The program is working beyond expectations."

It took three years to negotiate the \$250,000 Community Health Representative Program, funded by federal and territorial agencies. Band, medical, government and educational representatives all worked together to design a program taught at Yukon college. It's success is



Drummers, for the Ross River children stick gamble at the last CYI Health Conference.

ademonstration of what new ideas and great cooperation can produce.

The CHR's are optimistic about the future. A few of their comments: "By the year 2000, as land claims and self-determination go forward health will improve. Role models are helping to get other people involved in health." "With new housing and running water Indian life spans should increase. Before we lived a long time, then we lived a short time because of hygiene etc." "How can you have personal hygiene without the water, housing and sewage created in the last ten years?"

"If Yukon's Indian people are going to be the custodians of their own health", said John Mar, there needs to be more native health workers. Presently there are only a few native nurses and nursing assistants in the Yukon. There are no Indian doctors, hospital administrators, dental technicians, or other Indians in the medical system. But efforts are underway to recruit more natives into the health professions. Yukon Indians still suffer a 95 per cent drop out rate in school, but education in the Yukon is slowly changing to better meet the needs of Indian students. In 1978 only five native students graduated from high school; last year there were 50. So more and more natives are acquiring the education needed for medical training.

Old Sun Community College is located on the Blackfoot Reserve in Southern Alberta. It's Health Careers Program is designed to help native students bridge the gap between their previous education and university-level training. A wide variety of life and study skills are taught, as well as refresher and university science courses. Elders play a big role in cultural teaching and the over-all design of the program. The first Yukon student graduates from Old Sun this year.

Indian control of Indian health is becoming a reality in the Yukon. The Champagne/Aishihik Band assumed control of child welfare a year ago. By using the extended families and community

resource people, the band has managed to keep children within the community. The Council of Yukon Indians (CYI) is now providing health counselling and resource people at the territorial level for the various bands, which administer several health programs. And as Yukon Indians move toward greater self-government, greater control over health will be achieved.

The annual CYI health conference was held in Ross River this March. Participants included three representatives from each Yukon band, Champagne/Aishihik child welfare society representatives, CYI social program representatives, the three commissioners from the Joint Commission in Indian Education and Training and Teslin elder Virginia Smarch. Representatives from the Yukon government, federal Medical Services Branch, and the Department of Indian Affairs attended.

During three days of meetings, banquets, workshops, presentations and dances and lots more happened. Progress reports on the difficult problems of suicide prevention, family violence, and fetal alcohol syndrome were presented. Champagne/Aishihik child welfare representatives spoke of their success with community care, as opposed to government administration, of children. Government health officials discussed programs ready to be transferred to Indian control.

The whole community of Ross River pitched in to help and take part in the conference. Hunters provided local rabbits and caribou for the banquet. Elders drummed and stick gambled the first night, the kids of Ross River did it the second.

"The kids in Ross River are really active and interested in cultural activities. Their activity and enthusiasm affected everyone" said CYI social administrator Charles Pugh. The youth of Ross River have their own radio station. The picture of those young people, drumming for their community, is an illustration of the future of Indian health in the Yukon.



Ruby, serving moose stew and bannock, fought the battle of alcohol abuse and won. She volunteers a lot of her time helping people and organizations in fund raising and cultural events.

Mille Olsen

Margaret Thomson

B R I N G I N G B A C K



Margaret Workman teaching colors to her grade 3 Southern Tutchone Native Language class.

The Ross River Indian Band would like to extend a hearty welcome to visitors to our land!

While travelling through our area stop in at **Dena General Store** for groceries and clothing. As well, rest awhile in our coffee shop during your journey. The **Dena General Store and Coffee Shop** are both owned and operated by the Ross River Indian Band. For your convience we also operate the local post office and locally made hand crafts may be purchased through the band office.



We hope you enjoy your visit to
our land — the Yukon!

By Margaret Workman

I was born at Victoria Creek in my Grandfather's trapper cabin on August 30, 1938. My parents and grandparents and some other people from Aishihik were on their way to Carmacks for their winter supplies of groceries when my mother went into labour. A mid-wife, Jenny Moose helped my mother bring me into this world.

My father, Alex Smith was originally from Selkirk and my mother is Elsie Smith, daughter of Eddie and Sophie Isaac of Aishihik. At that time I only had one older brother, Freddie Smith.

My parents lived at Aishihik where they hunted and trapped. They were totally self-sufficient, using their traditional food and getting their provisions for winter from either Carmacks or Burwash by dog team.

We lived at Aishihik until the road

into the lake was built and the airport opened up in 1942. Then my parents and grandparents moved to Carmacks where my grandfather built a log cabin. My father worked on the steam boat as a deckhand for the summer months and we would return to Aishihik in the fall.

I lived this way until the Mission School in Whitehorse opened. Then my brother and I were sent away, along with other children from our Village. I was around seven or eight years old and it was a scary time for me because I had never been away from my parents for grandparents before. We never spoke English and all of a sudden I was thrown into a totally different lifestyle.

I wasn't ready for the complete and total immersion from Sourthern Tutchone to English in only one day. We were not allowed to talk to each other in our native language and if we were caught we were severely punished with a strapping. Sometimes, some of us would sneak off to hide behind the woodpile and talk to each other.

The first two years we were at the Mission School, my brother and I could not go home for the summer holidays because no one would drive us all the way into Aishihik. Our parents did not have a vehicle to come and get us so we never seen our family.

I attended school until I was sixteen, working part-time after school at the old hospital. Because my birthday was in the fall I was told that I was of age and they were no longer responsible for me. Since I had no where else to go I took a job at the Orphanage that the Mission ran. I worked there for my room and board and did ironing and cleaning on the weekend for some ladies in downtown Whitehorse for fifty cents and hour.

In the summer of 1955, I returned to Aishihik and spent two and a half years hunting and trapping with my grandparents. During the summer we would take the horses and hunt down the Nisling Valley, putting dry meat up for winter. During the winter we would set out a line of traps from the Beam Station at Aishihik and the Horseshoe (Nthe kia) and from there to Victoria Creek where my grandfather Eddie Isaac had his second trapper cabin. We would return to Aishihik with our furs around April.



Eddy Isaac's trapping cabin at Horse Shoe Hill on Manson Valley near Aishihik Lake. Margaret's roots started here.

HER LANGUAGE

I got my first job in 1957 at Canyon Creek which is on the Alaska Highway at the end of the Aishihik road. I worked there as a chambermaid until I moved to Whitehorse. I married Ed Workman in 1958, then moved to Vancouver when our first son, Robert, was six months old. We lived there for five years and James and Debbie were born in Vancouver. We returned to the Yukon in 1964 and went directly to Aishihik. It was a special feeling to be back in my homeland, I didn't realize how much I missed it.

My husband Ed went to work for the Department of Transport at the Aishihik airport. But we had to move to Haines Junction in the summer of 1965 because the Airport was closing down. When the airport did close in the fall of 1966, my parents and grandparents and other people were forced to move out because the road would not be maintained. They also moved to Haines Junction where the Indian Affairs had built plywood houses for them.

This created a great deal of hardships for my parents and grandparents. Up until that time they were independent and lived off the land. They had no jobs and their traplines were not in Haines Junction so they had to winter employment either. Their main diet of fish and meat were not available with the added population along the Alaska Highway and they had no where to hunt. However, the liquor was readily available and out of boredom and frustration they turned to alcohol and it became a problem. In 1968 my grandfather was killed in a car accident that was related to alcohol.

My family moved to Whitehorse in 1967 and Ed went to work for the City. We lived there until 1971 and in July, after many discussions with my parents and grandmother, we decided to put our children on correspondence and return to Aishihik. It was hard to get the government to agree but we wouldn't back down. I taught my children and younger brothers and sisters throughout the winter.

In December, just before Christmas, Ed, Frank Isaac, my son Robert, and sisters Vivian and Mary Edna and myself decided to go to Haines Junction for some supplies. The snow was quite deep around 60 Mile (Big Tree Creek) on the Aishihik road. We had to push snow all the way and broke an axel around 40 Mile, from there we walked to Half-way Cabin. The next day we decided that Ed and I would walk out to the highway to get help and Frank Isaac, my uncle, would stay with the children and bring in the food and moose meat we left in the truck.

Ed and I walked for four days in about 50 or 60 below weather and it was the coldest record that winter. It took all our effort to walk all the way in that knee deep snow and the only thing that kept us going was that our children were depending on us to get help for them and get them out.

When we got to the hiway we were able to get a ride to Haines Junction, Ed phoned Ken McKinnon and let him know how urgent it was to get those children out from the Half-way Cabin, the cabin was very cold in that extreme cold and they did not have very much food or blanket.

Ken was able to get the DPW crew from Haines Junction to take a cat into plow the snow off the Aishihik road. We

followed in a couple of vehicles. We had gotten help for the children just in time. A couple of them were sick and my son Robert had passed out twice from hunger and was refusing to eat.

Ed said when they finally got there it was close to midnight, those kids were so happy to see him they all cried. While we were in Whitehorse a nurse and the RCMP flew into Aishihik to try and get the other people out. They refused, because they had plenty of food and wanted to wait for us to return.

In 1973 we stayed through the summer in Aishihik and the following winter Ed & I both took jobs with DPW as checkpoint operators on the Haines Road. Since we still had our children on correspondence Course we were stationed at 96 mile on

the Haines Road.

Up to 1983 I have worked at various different jobs but I have always been interested in maintaining my Indian language.

The one and a half years we spent at Aishihik were a very good experience for my children. Rather than just hearing about what living at Aishihik was like, they actually lived it themselves. They learned how to hunt, trap, set fish nets and dried fish and meat. My grandmother has always spoken Indian to them and they still understand a bit of it.

I started working with the Native Language Centre on September 19, 1983. I enrolled with the Yukon College and took two weeks training on oral method teaching and started teaching Southern

Tutchone at Christ the King Elem. School. The first year I taught grades one and two, the following year grades one to three and this year I'm teaching grades one to four at Whitehorse Elementary.

I've had three years of continuous training and three years of classroom teaching experience. Last June I graduated as a Certified Native Language teacher.

In addition, I've trained under the direction of John Ritter on the Southern Tutchone Literacy reading and writing and recording materials and transcribing curriculum materials, assisting in training of the Native Language instructors and holding Southern Tutchone Literacy workshops in Haines Junction to introduce those that are interested in learning to read and write their language.



LET'S BE CAREFUL OUT THERE.

Yukon forests - thousands of hectares are destroyed by fire every year. A number of these fires are caused by lightning. But many are caused by campers who use campfires without necessary precautions. With just a little care, most forest fires can be prevented.

It's surprising how quickly a seemingly harmless campfire can be transformed into a raging inferno destroying everything in its path and laying waste forests which have taken hundreds of years to mature.

Here are some valuable tips for your campfire maintenance:

- Build your campfire on rock or mineral soil away from brush or trees.
- Shelter your campfire from the wind. Sparks can travel a long distance.

- Never leave your fire unattended.
- Douse your fire well with plenty of water before you leave your campsite and wait a few minutes. Stir the embers with a stick and douse again. Keep pouring water over your fire until it's completely extinguished -- and cold.

Forest fires can be prevented. Please be careful with your campfire and protect our valuable forest resources.

IF YOU SPOT A FIRE, DIAL '0' AND ASK FOR ZENITH 5555 OR USE CB EMERGENCY CHANNEL 9.



Indian and Northern Affairs Canada
Ministère des Affaires indiennes et du Nord-Canada

Canada

SURVIVAL CAMP

The Yukon Indian people have mastered the hardships of their harsh and demanding land. Today, Elders teach their young the way of the land.

By Wilson Silverfox

This is a diary I wrote up on the "outdoor survival camp" with students from the Eliza Van Bibber School being sponsored by the Selkirk Indian Band under the cultural education program. The program lasted for five long, hard days of 'outdoor' activities with the great assistance and co-operation of three intelligent elders, one recreational worker from the National Native Alcohol and Drug Abuse Program (NNADAP), the store manager, and myself as the program's co-ordinator.

March 15, 1986

We hauled most of the supplies for the survival camp, plus all the nine students. Five ski-does were adequate for the long trip of 25-30 miles. Destination is Tura Point. We all travelled together except for John and Harry, who hauled gas and oil to Tura Point. John had to make another trip to Pelly and back to get his belongings since there wasn't any room the first trip. John is helping out with the survival camp, being paid by NNADAP. David Johnny, the store manager, also helped us haul the groceries to the camp. All the groceries were purchased at the Fort Selkirk Trading Post.

Great interest was shown that day as we arrived. John, David, and Danny Joe all made ice holes for fishing, while Wilson and the boys set up camp.

Harry Baum volunteered to be 'chief cook' for the whole crew.

This is how the arrangements for the trip were set up. Travelling with: 1 John Hummel, Harry Baum plus gas, oil and belongings. 2 Darryl Johnny, Marion Edwards, Lisa Edwards and belongings. 3 David Johnny, Wilson Silverfox plus groceries and belongings. 4 Edward Simon, Alex Silverfox, Valerie Silas, Colin Luke and belongings and Lazarus Simon (La-la). 5 Danny Joe, Phillip Joe, Charles Joe and belongings.

After the long trip to Tura Point and everything was settled down, everyone had a good rest for the next day's activities.

March 16, 1986

It was a sunny, beautiful day. All the students were up by 8:00 a.m. The adults were up bright and early around 6:00 a.m. After breakfast, I got the boys to cut up firewood for the camp. Darryl and Marion hauled the wood in to the camp, while the boys took turns bucking it up, as Valerie and Lisa did the dishes.

Charles got the first catch that day! The trout was 35 inches long. Then Danny Joe lost one, but patiently kept

on trying and caught one with pride!

John Hummel and David Johnny made another trip to Pelly to get the rest of the gas and groceries. We had some visitors from Pelly like Daniel Luke, Bobby Alfred, Darren Johnny and Johnny Simon.

We found my dad's old cook stove and put it in the boy's tent that day.

Johnny Simon was on his way out to check the traps and to spring them all. Some kids were very anxious to go out with him, so I sent Valerie, Marion, Darryl, Little Alex, and Charles Joe. On their return trip, they came back with one lynx.

The kids were very enthusiastic that day. That night, we had a scrumptious, delicious Lake Trout for supper!!

slashing and made the trails wider. As we travelled together, Danny took a long time behind, but we waited for him. About 20 minutes later, he finally came along and told us that his toboggan unhitched and he had to turn back to get it. It was too bad Darryl's ski-doo broke down, so Darryl, Marion and Lisa caught a rideback with us.

As for Edward, Harry, Johnny and Lala, they all stayed back at camp to do some serious fishing. And they did! When we returned, Harry had four trout, Johnny caught three, Danny had one, Little Alex caught one Jackfish and one Lincot. But little Lala Simon surprised everyone with the two largest trout and proudly sent them back with David Johnny to his grandma, Margaret Simon.

we kept ourselves busy by hauling and cutting firewood, getting water for the cook, and of course, the camp cleanup. We also disposed of our garbage by burning it up. Later in the afternoon, the students not giving up, still fished for the rest of the day.

John, Charles and Little Alex went to check the muskrat traps at Towhat Lake and brought them back to camp. Although they caught one muskrat, six were sprung and one got eaten up by a coyote. Nature waits for no man, it's either us or other animals. Unfortunately, we were less one muskrat to skin. Speaking of skinning, Little Alex skinned the rats while Marion skinned the squirrels.

Today we had two visitors, Daniel Luke and Robert Alfred. They came to tow back Darryl's ski-doo. A little while later, two officials from the fisheries and their children stopped by the camp and asked for directions to the island at the other end. We told them the safe way to go and they continued on their way.

Just for the heck of it, we had a splitting wood contest. Everybody Won!! The only person really satisfied was Harry, the cook. So were the adults and students—everybody had wood to keep warm that night. Students were in a cheery mood that night because we were all going back to Pelly the next day!

We had steaks for supper that night. Every time we ate, the 'little shack' was packed full. So were all our tummies!

That evening, students gathered around a huge, sparkling bonfire and ate their supper, told stories, joked and laughed and laughed their time away. As for the Elders, they ate in the shack, exchanging Indian stories of long ago.

MARCH 19, 1986

Everyone made my day, that's all I have to say!

Everyone got up around 9:00 and had breakfast. After breakfast, we started breaking camp and packing up. We also cleaned up the camp and burned all the garbage.

After the toboggans were loaded, the first ones to leave were John Hummel and Valerie Silas. Next in line was Edward Simon and these students: Marion Edwards, Lisa Edwards, Colin Luke, Lazarus Simon and Darryl Johnny. The last ones to head out were Danny Joe, Phillip Joe and Charles Joe.

Little Alex and myself stayed behind to wait for John to make his second trip as we were short one ski-doo.

Little Alex and I loaded the last toboggan, made lunch and started walking the long, hard crusted trail towards Towhat Lake. About eight miles from camp we met John, who continued on to get the loaded toboggan at Tura Point. On his return trip, he picked us up and away we flew to Pelly!

This ends my diary of the experience we've had at the survival camp. It was a time well spent. It was all worth the trip, that's all I have to say!!



March 17, 1986 St. Patrick's Day

Everyone got up around 7:30. Instead of St. Patrick's Day today is "Rat-Race Day". David Johnny supplied a box of small traps for the rats, which is what everybody calls muskrats. All the students participated in setting the traps. Danny Joe, as Elder, showed them how. Little did the parents know they have fine, young ambitious trappers. The trapping took place on the way, but the main trapping area is at the other end of Towhat Lake. We had lunch around a campfire at this end of the lake.

In the meantime, the boys made two ice fishing holes and did some fishing without any luck. But not to worry, on our return trip, the students caught four muskrats!

On our way back, we did a little

Talk about traditions! traditions! traditions! Boy, this is a beautiful life at Tura Point!

While the kids went fishing after supper, John and the boys went to get some more firewood, while Valerie and Lisa did the supper dishes. We didn't have to tell the students what to do, they just did what was needed. David and John took pictures of the students setting traps and fishing that day. It was an excellent day as no one had to walk in another person's moccasins! The day ended with satisfaction.

March 18, 1986

Harry cooked students eat, now today is good as beat!

After breakfast, students and adults went out on the ice to fish. Harry got two Jackfish, while little Lala got one. There was hardly any bites all day, but

AIRWAY LEGENDS

By Eric Huggard

"I enjoy entertaining young people," said CHON-FM disc jockey Joseph O'Brien. "But I like talking to, visiting with and recording older people, especially Elders."

CHON-FM is the radio station run by Northern Native Broadcasting Yukon. It's located on 90.1 on the FM dial in Whitehorse and 98 in all the other Yukon communities. In operation for two years now, CHON-FM is "the beat of a different drummer" and the Yukon's best radio station.

Presenting country music in the morning and contemporary music in the afternoon, CHON-FM does more than simply entertain its listeners. Community reports, news, native language lessons and Elders' legends are all part of the daily menu.

The Bear Story

By Lilly Washpan of Carmacks

A woman was taken away by the bear, up into the hills. They lived in the bushes, up in the hills, at a place where there was a lot of King Salmon, big King Salmon.

They dried some salmon, after they dried some salmon, the bear was going to build her a house. He looked for a place to build a house and they found a trail where there was people constantly travelling back and forth. So he was going to build that house on that trail.

When they were in the cabin, he told her to take a look outside. When she went outside, she made a snowball. She put a piece of clothing in the snowball, and rolled the snowball down the hill. She was hoping someone, one of her brothers or somebody would pass by and find the clothing in the snowball and know that she was up there.

After that snowball rolled down the hill, one of her brothers found it and found the clothing inside the snowball. He got the dog to smell it and the dog smelled and recognized that smell, and he also smelled that bear. The dog started barking.

After her husband-bear went out, her two brothers killed the bear. They were skinning the bear and the dog went up the hill to this den. And the dog found her. She caught the dog and she tied two arrows and a scarf around the dog's neck and sent it back down to her brothers where they were skinning the bear.

They recognized that scarf. They said remember our sister disappeared a year ago. And they followed the dog back up the hillside to the den and found her. And she told them 'It's me, your sister, do you remember me, I disappeared over a year ago.'

She sent her brothers back to her mother

In the last ten years, Joseph has recorded hundreds of hours of legends and stories from Indian Elders. Old stories and legends recorded and broadcast with the newest equipment for a new generation of Yukon natives.

Traditionally, Yukon Elders passed on their knowledge and wisdom to the young through stories and legends. "But now Elders feel neglected, no one listens to them, the kids do other things. So there is a big gap," said Joseph.

"It's important because it's history. Once an Elder passes on that knowledge is gone. CHON-FM deserves a lot of credit for training me and allowing me the chance to record our Elders," said Joseph.

What follows are two legends which Yukon Elders have shared with Joseph and his tape recorder.

to get some clothes for her because she had two kids. The two kids were from the bear, the bear-husband.

After her mother came up to the den with some clothes for her and her two kids she took them back to her home, the village, to stay.

Then one day her two brothers were bothering her. They brought her husband's bear skin along and told her "Put this on and show us how your husband acted when he was a bear. How he moved." And she told them "No, don't bother me because if I do that I'll turn into a bear." And they didn't believe her. They kept bothering her. And she told them "no, leave me alone", and they didn't believe her at all.

Finally, they threw this bear skin over her and she turned into a bear. Her and her two children turned into bears. She turned into a really huge grizzly bear. And she started ripping apart the camp, killing her two brothers and killing everybody in camp while the others are out on a gopher-hunt.

The other people on the gopher hunt came running back to see what all the commotion was about. They tried to kill this huge grizzly bear but they couldn't. She ended up ripping everybody apart in the camp.

Some people survived out of that village and ran down to a man staying by a creek, he was a slave of some kind. He had all these arrows, poisoned arrows. Those people who survived from the bear ran down and asked him for help. And he told them "Why should I, you always neglected me, you never treated me right".

They pleaded with him and he finally gave in and he went up and he killed that bear. He killed that big bear. Those two cubs, her daughter and son, took off. The slave, he followed them for a long ways over this mountain and he could not catch up with them. So eventually he came back.



Joseph O'Brien at CHON F.M.

They skinned out that big grizzly bear and they cut off a paw. That paw is still around somewhere, it's passed on from family to family. If one family dies, it's passed on to another family.

The People Saved

By John Dixon of Upper Liard

Even no tree squirrel, even no camp robber birds, even no ducks for the first time in this land. People try to get something, they can't make it. Whole family of people. Like me, my daughter, my boy, all starve. And my wife, I got one daughter going to be a wife, I got one daughter. The daddy comes back, he's got nothing to eat. He sleeps, his wife sleeps, his little boy sleeps, he never more gets up. He starve. His mom froze up, his dad froze up. His little brother he froze up. They got nothing (to eat). He cry. He got one little brother, his little brother started to die too.

He take a branch, he cover them up, he put the blanket over, put the brush on top, walk away.

He finds some berry roots, he dig them out. He puts a fire on top. All the people die up, starving.

You make a fire right on top them berry roots, not too much too. He dig them up two.

From there you follow that creek, you find a lake, big lake. Now you make a camp. His father just about dead, him he never hungry. Then he cut the ice open, try trolling. He goes to look for a tree, tree sap. Clean up the sap,

and tie on the fishing hook. He trolls, he sees big pike fish go around. Never catches him. He started to cry. The fish don't want to bite that sap.

He goes back up to his brother, who's alive yet. He cut a little wood, he turn around to his brother. All his mom, all his sisters, all die. His grandma, his grandpa, all die. Starving. He cried, he didn't know what he was going to do.

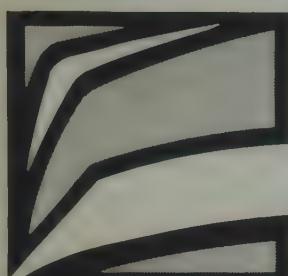
He got nothing to use for bait. He see a lot of fish, pike fish. He turn around to his brother, say he going to try again. He take knife. He trolls again, he sees three big fish but they never bite.

Pretty soon he gets mad. He takes his own skin and pulls and cuts it, his own flesh. He cut it and put it on the hook. He cut his own leg. He trolls again and he caught it, that big pike fish. He cry. He cut more leg and the next time he troll he catch another one, a big one too.

He take the fish up to his brother. I got two he told his brother. He cut the fish open, he make a fire. He spread the fish on top of the fire. His brother starts to eat, he gave him a little water too. Him, he don't eat. He say he caught for his mom, his dad.

Now he kill more, pretty soon he got enough fish for two months. He know the people starve here. But he catches a lot from the big lake. His brother, he gets a little better, he walks with snow shoes. He goes and looks for people. Old people starve too. Lot of people at a lot of camps, people froze up.

Now they got fish! That man, he pull through. That's why I say our ancestors, they tough! About a thousand years ago I guess. The people share what they share from this land.



NORTHERN
NATIVE
BROADCASTING,
YUKON

CHON-FM 98.1

The beat of a different drummer.

98.1 FM in Whitehorse, 90.5 in the Yukon Communities. Try some original radio for the Yukon's original people. CHON — FM broadcasts throughout North America on 5.41 MHz, Transponder 23, Anik D Dan che!

Bev Smith

YUKON NATIVE LANGUAGE CLASSES

Certificates for native instructors

June 6, 1986 was graduation day for thirteen Native Language Instructors. They are the first to receive Certificates awarded by Yukon College for the successful completion of three years of continuous training and a minimum of three years classroom teaching experience.

The graduates (listed below) include ten instructors from the Yukon, two instructors from the N.W.T., and one instructor from British Columbia.

Hannah Archer -
Fort McPherson, N.W.T.

Patrick Carlick -
Telegraph Creek, B.C.

Clara Donnessey -
Watson Lake, Yukon

Evelyn Green -
Haines Junction, Yukon

Jo-Anne Johnson -
Watson Lake, Yukon

Kitty Johnson -
Carmacks, Yukon

Agnes MacDonald -
Whitehorse, Yukon

Mary Snowshoe -
Fort McPherson, N.W.T.

Gertie Tom -
Whitehorse, Yukon

Rachel Tom Tom -
Pelly Crossing, Yukon

Margaret Workman -
Whitehorse, Yukon

Lucy Wren -
Carcross, Yukon

These graduates have shown a special dedication to the preservation of their languages. They have worked hard in completing their training as Language Instructors. They are among the first certified Native Language Instructors in Western Canada and we are very proud of them and their achievement.

The Yukon College Certificate is instructed by the staff of the Native Language Centre in Whitehorse. The course includes five specific areas of training:

Teaching Methods of Second Language Instruction.

Lesson planning, use of the curriculum guide Teaching Yukon Native Languages, basic drill methods, use of structured activities, testing and informal evaluation, materials production, class management, child development.



Yukon Native Language Project

Native language instructors practice with the Yukon Native Language board Game. The game is used to review native vocabulary and teach students where each language is spoken. Instructors — Anges McDonald (S. Tutchone), Emma Vittrekwa (Loucheux - Yellowknife, NWT), Mamie Smith (Tlingit), Helen Charlie (Loucheux - Old Crow), Eve Billy (N. Tutchone), and in back Ida Poiville (Tlingit).

Literacy.

An introduction to the alphabet of the Instructor's language, practice in reading and writing curriculum material. Introduction to elicitation and recording of cultural material with the assistance of an elder.

Practicum.

Individual instruction in the Instructor's classroom, including evaluation of teaching methods.

Professionalism.

Classroom discipline, School Staff relations, Band and Community relations.

Language Structure.

Basic sounds and sentence patterns of Athapaskan and Tlingit languages. Practice in listening and speaking skills required for elementary level instruction.

Native Language Innovations Project



The Native Languages Innovations Project is designed to give native languages a higher profile in the Yukon. The Project trains translators to work with Northern Native Broadcasting in order to produce professional quality translations for radio and TV.

Funded by Manpower and the Canada Employment Centre, the one-year program works with four Yukon languages: Loucheaux, Kaska, Northern Tutchone and Tlingit.

Linguist Daniel Tlen is project manager. He instructs the trainees in language principles and how to read and write in their own languages. Chris Refshauge provides TV and radio instruction.

The students provide translations for TV interviews and learn broadcast production techniques.

Sponsored by Northern Native Broadcasting, the Project provides trainees the language and broadcast skills needed to provide high-quality native language broadcasts for the Yukon and Northern B.C.

Innovations Project trainees — L. to R.; Lena Sidney, Grace Johnson, Jim Atkinson, Mary Battaja, Daniel Tlen, Ruth Carroll and assistant Chris Refshauge.

Millie Olsen

COMMUNITY PROFILES

Mayo

By Jo-Anne Gately

The Northern and Tutchone and Loucheux people originally settled in a location a few miles downriver from Mayo. They set up their own village at this site, with their own church and school and they hunted and fished along the river. A trading post was established in Mayo at this time, and the Indians travelled back and forth to trade.

Eventually Mayo grew in size with more people settling there and Indian Affairs, wanting to centralize the Indians, moved them to a location in town. This put an end to the quiet and traditional way of life they knew in their village. It was also the beginning of social problems stemming mainly from the increase of alcohol consumption. This alcohol problem is the main source of family breakdown, child neglect, spousal abuse and a loss of pride among the Indian people.

The Mayo Indian Band has taken a stand against alcohol and have started taking steps to try to alleviate this community problem. With the help of the Four Worlds Development Project, which is based out of the University of Lethbridge, the Band is starting the slow process of finding alternatives to alcohol.

Different resource people from Four Worlds have come to Mayo at different intervals over the past 2 years and held workshops with the Band staff, Chief and Council, resource workers and community members. These workshops included: community awareness, community development and leadership training. They have devised a five year community development plan for Mayo based on information gathered from the Elders, parents, youth and community resource people.

The objective of the Four Worlds Project is to assist communities in eliminating alcohol by working together as a whole and providing alternatives to bring back the strength and pride of the people, along with a renewed respect for the land. Sobriety among the leadership is recognized by the Band and the Elders as being an important first step. This was put in the form of a Band resolution from the Elders that they wish to have sober leadership and representation within the Band.

The Mayo Group Home Society and the Chief of the Band have been trying to obtain funding to assist in the building of one of two cabins on the Group Home grounds. These cabins will be used for parents who are sobering up and will give them a chance to get away from town and also, if their children were in the Group Home, to be closer to them. They would also be used for people returning from out of town treatment centres, to help them and their children adjust to the change in their way of living.

The Mayo Youth Group has been organized since December, 1985. This is a group of students who are organizing fund raising events and recreational activities to provide something for the community youth to do with their spare time. They held bake sales, a raffle, dances and bingo games to raise money for their group to attend the annual conference at Alkali Lake in July 1986.



Colin Sawrenko, local native artist with carved Yukon Crest. Like many native artists, the work reflects their talents.

To date, Mayo has the highest percentage of people who have had their status re-instated through Bill C-31. The Band is also one of the first to receive funding to begin the process of developing their membership codes.

The old Band Office has been renovated to provide space for a drop-in-centre and day care. The drop-in-centre side of the duplex has been opened since December 1986. It has a pool table, video and various games and provides the youth with an alternative to drugs and alcohol.

The other side of the building has been set up for a daycare centre but is not in operation yet.

The road to a sober community is a long, hard one but the people of Alkali Lake have proved it can be done, and the key to this success is the community working together to renew a sense of pride that was once one of the great strengths among the Indian people.

Watson Lake

The Kaska Indians camped in the area of Upper Liard and travelled regularly to Watson Lake to fish during the winter. This was long before a community was established there. The Indians also travelled between trading posts which were set up in the early 19th century at Fort Halkett, Fort Frances and Dease Lake.

After the second World War, the federal government (wanting to centralize government services for the

and a settlement was established. The Liard Band Office is now located in Watson Lake. The Band Office manages the Band activities and serves the area's Indians, including Upper Liard, Two Mile, Two and a Half Mile and Watson Lake.

The Band's activities include a Spiritual Survival Camp for its members and other interested people. The Camp runs during the summer and other Bands from the Yukon and Northwest Territories often participate. The Elders participate in instructing the children and youth of cultural and spiritual awareness. They are also taught how to survive in the bush and skills like hunting, fishing, sewing and tanning moosehide. The Band also runs an alcohol and drug awareness camp at Frances Lake, which is open for anyone to attend.

By Linda MacDonald

Adela Watson, the original Watson Laker, was the oldest Kaska woman living.

Adela Stone was born in April 1891 in the Watson Lake, Lower Post area. She married Frank Watson, a trapper and prospector in 1918 at Lower Post. They settled along the banks of the Liard, up river from Lower Post and later moved to Windid Lake, where Adela presently lives.

Adela had four children all of whom were raised in the area. Much of the time Adela was left to the task of rearing the children as Frank was away for up to two years at a time on his frequent trips to his native California.

Mrs. Watson's life has not been easy and at the age of 95, she still demonstrates signs of the strength and resilience which characterizes her life. Grandmother to 10 grandchildren and 14 great-grandchildren. On days when she is feeling good she enjoys walking and splitting wood.

The Lake, the town and the community carry the family name of Frank Watson, but it is his wife, who for all of her life has made her home here and the Liard Indian Band is honored to present this short statement about the life of the Original Watson Laker, Adela Watson.



Sam Johnston and his people perform Tlingit Indian Dances at one of the events during Rendezvous.

Mills Ossan

Whitehorse

Welcome to all visitors to the Yukon; and a special welcome to those of you in Whitehorse.

The members of the Kwanlin Dun Band have the distinction of being the very first people to inhabit the area around the City of Whitehorse. Kwanlin Dun translates to mean people of Kwanlin or people who live beside the waters — the Yukon River, Lake Labarge and Marsh Lake.

Whitehorse was a cornerstone in the Yukon's history, filled with transportation and supply depots for those seeking Klondike gold in the days of 1898. Band members were hired on by the White Pass and Yukon Route Co. Ltd. to build wharves for the huge steamers that travelled the waterways between Whitehorse and Dawson City. Later they helped build up the supply depots and rail lines for the trains that pulled in from Skagway.

The Band is presently being relocated. This time the Band has chosen to move to Whitehorse's newest subdivision — the Hillcrest/McIntyre site past the Ski Chalet. There, within the next five years, visitors can expect to see modern housing, paved roads, schools, parks, office buildings and complete recreation facilities.

However, regardless of all the modern conveniences available — hotels, restaurants, movie theatres, shopping centres, office buildings, satellite television and modern housing — the members of Kwanlin Dun still cling to their traditional customs and culture.

Visitors to our land will find no shortage of fresh wild game such as fish from surrounding lakes and streams, moose meat, waterfowl and smaller game animals. On Wednesday afternoons, visitors are invited to drop by and sample a portion of these fine tasting morsels at Kishwoot Hall in the Kwanlin Dun Village, on Lot 226.

Also at the Hall, on some evenings and afternoons, visitors can watch our Elders teaching the younger Band members traditional sewing and beading on tanned animal hides. The finished products are sold in downtown retail outlets.

Many Kwanlin Dun students learn their Native mother tongue while attending regular classes at local schools. Another way our people keep their culture and traditions alive is by spending their summers in camps hunting



Commissioner Awards were presented to long time Yukoners for their contributions to the and recognition of their support for the Yukons heritage, culture and recreation. L. to R. Ken McKinnon, Father Mouchet, Sue and Alex Van Bibber, Johnny Johns and Elijah Smith.

and fishing.

A fish camp is sponsored by the administration of the Kwanlin Dun Band. The camp setting consists of two or three families living near a river or lake during spring, summer and into the fall. The women and children catch and dry fish; while the young men and boys go out hunting for enough meat to sustain the camp. This type of camp (which is similar to the fish camps from centuries past) still remains popular with the people of Kwanlin Dun.

Furthermore, families are still permitted to hunt and fish almost anytime of the year to sustain their own traditional and nutritional diet. They can trap for prized furs in the winter to make clothing that is desired by the non-native population. However, most of the furs are sold in Fur Markets in southern Canada and other places. Regardless of the present conveniences of a modern lifestyle right at their doorstep, there persists a fierce pride and determination in our people to hold onto our traditional culture of long ago.

sites, slashing crews and band administration. A new school has been built and is named after Eliza Van Bibber, a respected and longtime Elder of the Community who passed away.

The Band also has summer fish camps for those people who don't have the means to catch and dry fish. The people also hunt moose and dry it for later, then the meat will be divided among the people like they used to do long ago.

Lizzie Hagar, a Band Councillor, has taught some of the younger people how to "knit" a salmon net like their ancestors did before modern nets could be bought.

The children are taught different traditional skills like their native language in the school, trapping, fishing, hunting, snowshoe making, beadwork and tanning skins.

Pelly Crossing has a skating rink and swimming pool for recreation. The old school is used as an Arts and Crafts Centre and the Band has wash house and laundry facilities open for the public.

Pelly Crossing/ Fort Selkirk

The area at the confluence of the Yukon and Pelly Rivers used to be a large fishing and trading camp for Indians from different areas such as Upper Yukon, Lower Pelly, Herkatakin, Hutchi, Aishihik and Donjek.

In 1891, a post was once again established near the original site of Fort Selkirk.

Fort Selkirk lost its influence as a stop-over and trade centre when the sternwheelers were gone and the highways came. The Indians were moved to Pelly Crossing beside the Klondike River.

The Selkirk Indian Band members are employed by the Band Council, building houses, restoring historical

Welcome to the Land Of Fireweed — the Yukon from the Selkirk Indian Band.

The Selkirk Indian Band welcomes tourists to our region. At your disposal in Pelly Crossing is the Fort Selkirk Trading Post, offering groceries, clothing and authentic handicrafts made by our local craftspeople.

As well, we offer campground facilities and boat trips to Fort Selkirk.

Welcome to our village of Pelly Crossing, with a population of 150. And we hope you enjoy your visit to Canada's northland — the Yukon!

Kluane

As you enter the Kluane area whether from the north or south you will find yourself awestruck by the spectacular scenery, high rugged St. Elias mountains and beautiful Kluane Lake.

Kluane Lake is the largest lake in the Yukon and offers excellent sport fishing, good water and boating. It is a haven for any shutter bug.

Burwash Landing located on the north shore of Kluane Lake is 12 miles northwest of Destruction Bay. This is one of the oldest communities in the Yukon established in 1904. Native people lived here prior to this time. This community grew up around the trading post established by the Jacquot Brothers. Historically it has been the centre for big game, hunting, fishing and placer gold prospecting. During the gold rush it was a hub of activity with Burwash Creek producing some of the purest placer gold to be found. Burwash Creek is still mined today on a small scale.

The Natural and Historical Museum standing at the entrance to Burwash was built and is still operated by local people. Some of the contents in the museum were donated by local people and most of the traditional handicrafts were made locally. Custom orders for any of the

handicrafts can be placed with the local people. This museum is a source of pride for the local people.

In Burwash today we have to offer the traveller a small grocery store, highway lodge, gas station, shower and laundry service, fishing tours, glacier flights, a Catholic Church (built in 1942), CHON-FM Radio Station, (90.5 on radio dial), 3 T.V. channels that can be picked up within a one mile radius and magnificent scenery.

We are very proud that one of our people, George John was asked to make a skin boat to hang in the Yukon Pavilion at Expo '86. George John, is one of the elders in the community and is also known for the sheep horn spoons he carves. This moose skin boat George made is what was traditionally used before when the people were nomadic and carried only the essentials with them. When they came to crossing rivers and lakes they simply stopped and made a boat from moose skins, babiche and birch poles, then they were on their way again. Of course nowadays with all the modern technology we no longer have use for these kinds of things, but it's still good to know everything is not completely lost.

With these last words we say Thank you for visiting our Land of the Midnight Sun and we hope you will come again.



Copper Lilly will always be remembered by the Kluane people as a very special woman who was full of life.

Haines Junction/ Champagne

The Indian Village at Haines Junction is situated east of the Village of Haines Junction. Many of the Champagne Aishihik Band members live in Haines Junction, a settlement that owes its existence to the Alaska Highway. Here the Band office is situated and manages the Band's activities, serving small settlements at Klukshu, Champagne, Kloo Lake and Canyon Creek.

The village of Klukshu is situated approximately one-half mile east of the Haines Road and some 38 miles south of Haines Junction. Klukshu is the site of one of the oldest and most important Indian domestic salmon fishing in the Kluane area. Fish traps set in the various of the Klukshu River used to catch migrating salmon. Drying rocks, smoke pits and caches comprise of

other features of the fishery. Many Indian families from Haines Junction, Whitehorse and elsewhere often spend the summer months and weekends at Klukshu. Here they engage in any number of outdoor recreational activities as fishing, hunting, boating, bike riding, and/or participating in other social get together.

The settlement of Champagne is located at mile 974 between Whitehorse and Haines Junction. The area around Champagne is the traditional homeland of most of the Southern Tutchone Indians. A large and attractive community hall at Champagne provides a local point for traditional potlatch festivities.

A large Indian cemetery is located here and is a highly valued burial ground. The historic and religious significance of this cemetery for the Indian cultural centres in the entire Champagne Aishihik region.

Some other activities that the Band has to keep traditional active is having a cultural camp during the summer months for our young members.

Here they work together with elders to fish, hunt and trap.

Welcome to Yukon's most northern community, Old Crow!

Old Crow is a small isolated Kutchin Indian village situated 60 miles within the Arctic Circle along the banks of the Porcupine River.

The population of Old Crow varies from time to time, however it is estimated at about 300 people. The uniqueness of Old Crow is that all people are related to the extent that marriage is impossible. For marriage purposes, people visit other Indian villages either in Fort Yukon, Alaska or Inuvik and Fort McPherson, N.W.T.

The main livelihood of the people of Old Crow is hunting, trapping and fishing either by dog team, snowshoe or snow-machine. The main trapping area is Crow Flats and trapping starts around April 16 and ends about June 16, at which time the female muskrats are having their young.

For the people of Old Crow, the Porcupine Caribou Herd is their main source of food. The

herd migrates from the central Yukon and parts of Alaska north to the calving grounds, passing through Old Crow.

Every Indian in Old Crow is of the Anglican faith. There is one log church which was built by the local men.

For entertainment, people of Old Crow rely on their own FM radio station and CBC television.

We hope you enjoy your trip through the Yukon and that you will come and visit our community . . . for Old Crow is the finest place in the Yukon to enjoy the midnight sun . . . 24 hours of beautiful sunlight!

OLD CROW INDIAN BAND
General Delivery
Old Crow, Yukon
Phone 966-3261



**"The People
where water flows
through a narrow passage."**

Welcome to All from the Kwanlin Dun Band

118 Galena Road, Whitehorse Yukon
Phone (403) 667-6465



An aerial view of Old Crow on the Porcupine River.

Old Crow

By Diane Nielsen

The population of Old Crow is steady at 250. Old Crow is probably a community which maintains many of the traditional customs and lifestyles. Except for ski-doo's and the other modern day appliances, many people make their own boats, their own toboggans and even their own snowshoes.

There is a Co-op store which carries dry goods and groceries and is open year round. We have an Arts & Crafts store which is open year round, and carries all sewing materials as well as buying and selling locally made handicrafts.

There is a cafe run by a local person which is open during the summer, and two lodging places in town where visitors would be able to stay during the summer.

The only way to get to and from Old Crow is by plane or by boat.

The Porcupine Caribou Herd is of very great importance to the people of Old Crow. The Community gets its winter supply of meat in August to September. This will usually last until February to March until the Spring migration, which is April to May. The meat is stored by Traditional methods such as smoking, drying, and freezing.

Summer is the season for fishing, many kinds of fish can be caught including, King Salmon, Grayling, White Fish, Red Salmon and Link Cod. In the fall there are also a number of people who still set fish nets under the ice, this is an interesting sight to see.

Some families leave to Crow Flats by plane or ski-doo for the spring muskrat trapping season in late April when the lakes are still frozen and return by boat in June after the ice breaks up.

The Native language, Loucheux, is still used by most of the elderly people. Loucheux is also taught in the school the full year. It is taught from grades ones to nines. A lot of the children can understand their language but cannot speak it. It is hoped that teaching it in the school will help the children maintain the language.

Native Crafts are taught in school by a locally hired person. The children are taught to sew things such as rabbit skin boots, gun cases, shell bags, beaded hair ties, and dog harnesses. This includes cutting the patterns and sewing it together. Students show great interest in these projects.

As for recreation, the school is open to the public, under certain conditions and certain hours. Activities such as volleyball, basketball, etc., are played in the gym.

Our Community Hall is open to hold feasts, meeting, dances and carnivals. The

dances consist of the traditional jigging and/or modern dances. The children learn to jig at very young ages and a local dance group, ages seven to twelve, entertained at the Sourdough Rendezvous in Whitehorse.

The Old Crow Band has entered into a partnership with Craig Unterschute and have opened a Charter air service base in Old Crow. North Yukon Air provides charter air service using a Cessna 185 on floats or wheels/skis to carry customers to the back country for fishing, hunting, hiking, canoeing or any other adventure they may have. As well a Cessna 207 on wheels is used to link the community to Eagle Plains on the Dempster Highway for passengers and freight service. This aircraft is used for other general charter work to any other communities in the Yukon, Alaska, and N.W.T. Everyone in the community is happy to see this badly needed service being provided.



CHAMPAGNE-AISHIHK Indian Band

Welcomes visitors to the southwestern Yukon.

The Champagne/Aishihik Band consists of approximately 650 people who presently reside in Whitehorse, Champagne, Cracker Creek, Canyon Creek, Aishihik, Haines Junction, Klu Lake and Kluksu. We are a mixture of Southern Tutchone and Coastal Tlingit ancestry, and have occupied much of the Kluane region for centuries.

Traditional villages are Kluksu, Nesketaheen, Champagne, Aishihik and Hutchi. Of these villages, traditional living still exists in Kluksu, Champagne and Aishihik.

Kluksu can be reached easily on the Haines Road and offers a

first-hand glimpse at fish traps, fish drying racks and old buildings of the once well-populated village. An Indian craft shop and museum is open during the summer for tourists wanting to take some of our Indian culture back home with them.

The Champagne/Aishihik Band Office is located in Haines Junction.

The history and cultural heritage of all Yukon Indian people is indeed unique and we of the Champagne/Aishihik Indian Band sincerely hope your visit to our country is enjoyed.



Linda Johnson presents the Yukon Heritage award to Angela Sidney, last fluent speaker of the Tagish language and preserver of her culture.

Eric Hugard

Carcross

Caribou Crossing was an old camping spot for Tagish Indians because of the large caribou herds which migrated in the area on the north end of Lake Bennett.

The Tagish were a small band and no early written records mentioned these people. In 1888, a geologist by the name of George Dawson kept detailed notes about everyone and everything he encountered. He estimated that the total population of Indians who call themselves Tagish was no more than 80 persons.

It is likely that the Tagish Indians originally spoke an Athapaskan language, but in the middle of the 19th century, began to adopt Tlingit customs, language and began to intermarry with the Tlingits of the area.

When the White Pass Railway was built in 1900, Caribou Crossing became the first railhead and the small settlement seemed destined to grow. The name was shortened to "Carcross" and it prospered as a distribution centre for the mines in the area up to the 1960s. An Anglican residential school was established in Carcross in 1901, which caused the settlement to have significance for all the Indian people in the territory. There are no large caribou herds in the area today, although a few of the animals can still be sighted on the surrounding mountains.

Some descendants of the Tagish remained at Marsh and Tagish Lakes but the majority settled in Carcross. Today, the Indian village in Carcross is on the south side of the narrows, though some Indian families live in town as well.

A well-known Elder, Angela Sidney, still resides at Tagish. Mrs. Sidney was born in 1902 near Tagish, of Tagish and Tlingit parents. She learned stories from her parents, aunts and uncles in both Tagish and Tlingit languages. Some of her stories were published in booklets called "My Stories Are My Wealth" and "Tagish Tlaagu" (Tagish stories).

The Skookum Jim Campground in Carcross has historical value to Carcross and Tagish Indians as a cultural site. The Carcross-Tagish Band uses the campground for events such as the annual Skookum Jim Day Camp for children.

The Band also organizes wilderness and alcohol awareness camps in the summer, which do very well with a large amount of participation from band members. Local native handicrafts are available for purchase at the Caribou Corner Store.

Teslin

Sometime during the 1800s, a group of Takuwan Tlingit Indians from the Taku River basin moved inland and settled around what is now Teslin and Atlin. They brought their Tlingit language, clans and customs to the interior and adapted their coastal way of life to an inland environment.

A Teslin resident recalled that for years people from Atlin and Teslin came together after winter hunting and before spring trapping at a headquarters he calls "Jack's Portage" at the south end of Teslin Lake.

Today, over half the population of Teslin is Indian. They still rely on hunting and fishing to supplement their diets. The Teslin Indian Band has a community hall, 'The Longhouse,' which is used for dances, meetings, etc. Some of the Band members are involved in commercial fishing, and big game guiding and outfitting.

The Teslin Tlingit Dancers are popular and perform their traditional dances and songs for different occasions throughout the Yukon and parts of Alaska.

Sam Johnston (with six members) started the group as a family affair in 1974. It now boasts up to 21 dancers with the dancers ranging from three years old to Sam's father, who is a respected Elder of the Teslin Tlingit Band.

The dances are recognized as distinct Tlingit traditions that are honored and revered by the Band. Perhaps the most striking detail of the Teslin Tlingit Dancers are the costumes they wear. Decorated with bright colors and abalone shells in designs that come from their respective Tlingit clans (Crow, Wolf, Frog, Killer Whale, etc.), the costumes show the excellent workmanship of the Tlingit people.

Sam Johnston says that the costumes, which he and his family wear, are originals which date back to the late 1700s. He points out that the constant wear by his forebears forced him to make repairs, but the original design and materials used have not been changed since they were made.

The Department of Indian Affairs then built homes in Dawson so that the families could attend the local school.

During this transition many of the traditional activities were lost. The band is concerned with keeping the traditional lifestyle alive for the youth. Today many band members have turned to a traditional way of life - Hunting, fishing and trapping. Work is being done to revive the Han language which is now mainly spoken by our elders.

The Dawson Band, along with the Old Crow Band and Yukon Indian Development Corporation, has been instrumental in the industrial development of the commercial fishing in the Yukon. The establishment of Han Fisheries Ltd. in 1982 has developed an international market for Yukon River caught salmon which has dramatically increased markets for Dawson area commercial fisherman while creating significant local employment opportunities for Dawson residents. Han's frozen salmon has been distributed virtually worldwide including Japan, West Germany, France and the United States.

The Dawson Band is also involved in another commercial enterprise, Chief Isaac Incorporated. The company owns and operates the Chief Isaac Memorial Center which contains retail, office and meeting hall, rental space as well as a soda fountain and laundromat. The present tenants include, a Travel Agency, a craft shop and the Dawson Band Offices and Council Chambers. The company is also presently investigating other opportunities within the lucrative Dawson Tourist industry.

Dawson/ Moosehide

In years past the Han Indians once known as the Klondike Indians, lived on the south side of the Klondike River at its confluence with the Yukon River. This area is known today as Lousetown. The Han hunted and fished for salmon in the surrounding areas. Where gold was discovered in the Klondike in 1898 the Indian settlement of Moosehide was located approximately three miles downstream from Tent City (Dawson) at the mouth of Moosehide Creek.

In 1957 the school at Moosehide closed and the children attended Carcross Residential School to receive education.

THE LIARD INDIAN BAND WELCOMES YOU!

Schedule of Events for the Liard Area

July and August

Survival Camp at Mile 44 on the Campbell Highway

There will be traditional activities such as sweat lodges (handmade sauna made from willow and canvas), Indian dancing and drumming, as well as the ever popular stick gambling.

We Welcome You and Hope You Enjoy Your Visit to the Liard Area!!

Ross River

By Helen Etzel

In the past, the Kaska people of Ross River travelled extensively to different areas — according to season — to hunt, fish, trap and trade. They used traditional methods to get to places along the Pelly and Ross Rivers, certain lakes in the area — Finlayson, Frances, Fortin and Pelly Lakes — and traditional hunting grounds. The Native people spent a lot of their time making a living off the land and only went into the trading post to trade furs and purchase supplies.

During the 1960s, mining companies and independent prospectors came to Ross River in increasing numbers. With the discovery and opening of Anvil Mines in the 1960s, more developments took place. The Campbell Highway was constructed, linking Carmacks to the Watson Lake area.

As more families settled in the Ross River area, it was necessary to bring in a nursing station, RCMP, schools and more modern conveniences and businesses such as hotels, garages, gas stations, bars and grocery stores. All these developments have had an effect on the traditional native way of life in Ross River.

Families with children in the school had to remain in the settlement for 10 months of the year. Some of the men found seasonal employment with the mining companies and were no longer solely dependent on trapping and hunting as a livelihood. As the years went by the once nomadic people settled into a more sedentary way of life, mostly depending on government assistance (welfare and unemployment benefits), seasonal employment and trapping to earn a living.

During this period of transition the Native people experienced social & cultural breakdown which led to an increase in alcohol consumption. The alcohol problem has led to family breakdowns, child neglect, personal abuses and a loss of pride among the Native people. Alcohol has had, and is still having, a detrimental effect on the Native people.

Today, the traditional pursuits of hunting, fishing, trapping and sewing handicrafts are still alive; however, no ceremonial activities are practiced by the



Issac Henry and Keith Titus of the Dawson Band constructing prefabricated grave fencing.

people. Therefore, to alleviate the social problems and provide for a cultural revival, a Cultural Exchange was organized.

The Cultural Exchange was organized by a group of concerned Band employees, individuals and a human resources worker. It was decided to invite the Fort Norman people — who have their culture intact and strong — to Ross River. The two groups traded together in the past and many of the Fort Norman and Ross River people are related.

The Cultural Exchange was held in Ross River last March. A group of 17 people came from Fort Norman to participate in the Exchange. People also came from neighbouring communities such as Mayo, Whitehorse, Liard and Pelly Crossing for the event.

Traditional activities of drum dancing and stick gambling were held each night in the Community Hall. The whole community came out to watch or take part in the events. One morning session was also held at the school for the benefit of the students.

The objective of the Cultural Exchange was to provide for a revival of cultural activities to provide self-esteem and pride in the native identity for the Ross River Native people. The revival of cultural activity would also alleviate the social problems that the community is experiencing.

The Exchange was a success and a benefit to all the participants. The drum dancing and stick gambling was a new

event for the younger people and revived memories of the elders for whom drum dancing and stick gambling was a commonplace occurrence in the past. It is hoped the Cultural Exchange will become an annual event for the community to assist in cultural revival.

Carmacks

Carmacks is a scenic little village situated on the banks of the Yukon River, approximately 110 miles north of Whitehorse on the Klondike Highway. It has a population of 400 people, 75% of that being native Indians.

Traditionally, hunting, fishing and trapping has been a way of life with the Indian people. With development and bureaucratic red tape, it is becoming increasingly more difficult to make a living at this, although fishing is still very much alive during the salmon run in the summer months.

The salmon run begins in mid July and runs through August with the magnificent King salmon swimming up the Yukon River to their many spawning grounds. Many families have fishcamps at several locations along the Yukon River.

When the run begins, people move out to their respective fishcamps to live usually in tents for the duration of the salmon run. There they set nets which are checked as often as three times daily depending on the amount of the catch.

Every member of the family helps out with the work involved and there is plenty of work involved, from the pulling of the nets to the cleaning, cutting and drying of the fish. There is much delicate work involved in the cutting of the fish for the purposes of drying and smoking it. The fish is then hung on racks and must be turned occasionally to ensure proper drying. Once dried, the fish is very lightweight and high in nutritional value. It is then packed and stored for the winter months.

This yearly activity is looked forward to with much enthusiasm and anticipation. It is beneficial to Indian people in that it provides a nutritional food source, but more important is the aesthetic effect it has on the people involved. Hopefully, this tradition can be carried on for many more years to come.

Trapping is becoming somewhat of a confusing issue and at the present time there is no assurance that anyone can rely on trapping as a source of income to carry a family through. On one hand, registered trap line holders are told that they can lose their lines if they do not trap them — and on the other hand, the government wants to impose quotes on certain fur bearing animals.

Along with the protesting of the Green Peace members and the proposed development of parks and lands, trapping doesn't stand much of a chance in the future. For those people who have spent their lives trapping and invested time and money in it, they are left out in the cold, doubtful in mind and waiting for others to decide their futures for them.



Kitty & Johnny Charlie. Little Salmon Village.

The Little Salmon Carmacks Indian Band Would Like to Welcome Tourists to Our Land!

The Little Salmon Carmacks Indian Band recognizes tourism development as of significant importance in creating opportunities for the band.

At present, we are working on the restoration of Little Salmon Village which is located along the Yukon River forty miles upstream from Carmacks. To date, the area has been cleaned and slashed, with the grave sites cleaned up and the old Anglican church repaired. There have also been four cabins built in the area last year. This year we will be putting in a gravel road from the Robert Campbell Highway. We plan to put in facilities to serve river tours at the site in the next two years.

Big Salmon Village is another traditional Indian Village that we plan to restore. In that area we will be restoring five old cabins and putting in foot trails for sight seeing.

While travelling through Carmacks, we urge you to stop at our Craft Shop located on the north side of Carmacks. The Craft Shop features locally tanned moosehide articles, moose hair tufting pictures and souvenirs. You can also watch these crafts in the making in the Craft Shop as local Indian women sew them.

The band also has a laundromat in the Indian Village should you be in need of these facilities. The Little Salmon Carmacks Indian Band has also built a five unit apartment building which is located in the Indian Village, the first of this nature to be built on Band lands.

As you are visiting through our area, we ask that you respect our historical grave sites and traditional sites as we respect them. May you enjoy your visit and plan many more to come!

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These are unique handicrafts which reflect the splendour and tradition of the Yukon Territory. Craft stores are open in many Yukon communities during summer months, each offering unique items traditional to the area.